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ABSTRACT

This unit resource guide is one of a series prepared for grade 2 on the theme Families Around the World. For this study of the Israeli Kibbutz background material is presented for teacher describing: 1) site, 2) social structure including major values and family structure, 3) the functions of the family, and 4) the Kibbutz as a family. Objectives for this cultural study are defined, noting concepts and objectives as well as attitudes and skills to be developed. Teaching strategies are described for 2 initiatory and 57 developmental activities in a format designed to help teachers see the relationships among objectives, content, teaching procedures, and materials of instruction. Audiovisual aids and printed materials to be used are listed with each activity and a general list of educational media is given. Appendices include many pupil materials prepared for this unit, such as map exercises, information summaries, study questions, language games, and some original stories for socio-drama and role playing. A related guide, SO 001 283, outlines the entire unit sequence for grade 1 and 2. Other documents in this curriculum series are SO 001 275 through SO 001 287. (Author/JSB)

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SO 001 287

Chelmsford Public Schools
Chelmsford, Massachusetts

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FAMILIES AROUND THE WORLD

The Kibbutz Family of Israel

Teacher's Resource Unit

revised by

Jane Markiewicz Claire McCrady Patricia Si

Charles L. Mitsakos
Social Studies Coordinator

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1968

THE ISRAELI KIBBUTZ

by

Shirley Holt

I. The Site

Kiryat Yedidim is an agricultural village of 500 people in Israel;[1] it has an agricultural economy which is diversified into eight branches: dairy, field crops, vegetable gardens, fishery, fruit orchards, flocks, poultry and fodder. Its economy is prosperous, highly rationalized and mechanized.

The village was established approximately 40 years ago as a collective settlement characterized by common ownership of property and communually organized production, consumption and care of children. There are over 300 such settlements in Israel, although the total number of people who are members of them comprise less than 5 per cent of that country's population. (It is important that pupils realize that not all families in Israel are like the Kibbutz families.) Land is rented by the kibbutz from the Jewish National Fund, which owns it. Before development by the kibbutz, this land was barren and malaria-infested.

The kibbutz lies at the foot of a mountain range famous in Biblical history; on the other side of the mountain lies an enemy country. Kiryat Yedidim
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[1] This is the imaginary name given to the kibbutz by Spiro who has written two books about this kibbutz but had disguised the actual name. The physical description of the kibbutz presented in this paper is based upon Spiro's books. (See bibliography.)

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has hot, dry summers and cold, rainy winters. During the summer, the daytime heat is intense. People usually take a siesta from 12:00 until 2:00 P.M. each day. During grape harvests people must stop work at 10:00 in the morning, or the heat will spoil the grapes. Therefore, workers rise at 3:00 or 4:00 in the morning in order to begin work early. Summers are very dry, and vegetation which is not watered turns brown. Winters, on the other hand, are cold and rainy. There is so much rain that there is mud everywhere. Snow is rare. (Other kibbutz are in desert areas to the south.)

The short spring and fall seasons are considered by the kibbutz inhabitants to be times of beauty. The weather turns mild. In spring the mountain bursts into bloom and the gardens are riotous with color.

The kibbutz village proper is situated in a hub from which radiate fields and orchards. Those who work in the most remote fields leave the village in the morning and return in evening. Those who work closer return to the village for their noonday meal.

Houses of the kibbutz village are laid out in parallel rows on either side of the communal dining hall, which acts as a social and administrative center as well as an eating place. Families do not live in separate dwellings in the kibbutz. Rather, children are grouped in age and occupy scattered dwellings or cottages designed for the convenience of

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the particular age groups living in them. Adults have dwellings of their own. Junior-senior high school children have a separate community of their own lying across the road from the kibbutz living area. This community has its own dwellings, classrooms, dining room and kitchen, and library. Children and adults have their own communal kitchens and dining rooms in which all meals are taken. Married couples share a combination bedroom and living room in adult housing. There is a nursery for children up to one year of age. The baby lives and stays there at all times until it is 6 months old. After this it may be taken to its parents' room in the afternoon for one hour per day. Children up to kindergarten age live in the toddlers' house under the care of nurses. They may spend two hours with their parents in the evening.

Between 4 and 5 children enter the kindergarten which is an enlarged group of two nursery classes. This kevutza, or age-graded peer group then remains together as a unit until its members reach high school age. They live in a new building and have a new nurse and teacher. At the age of five or six they pass into a new dwelling -- the Transitional class -- where they begin to receive formal intellectual instruction. The following year they join the primary school and move into its dormitory. Each kevutza -- a group of 16 children -- remains distinct and has its own teacher, classroom and bedrooms. Eating, playing and extracurricular activities are done with all the children of the school; this children's society is known as chevra.

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After 6th grade when they are twelve, the children enter high school which is physically somewhat separated from the kibbutz. Their kavutza is split up and they interact with others of adjoining kibbutzes who also use the school. They also begin to work in the kibbutz. After graduation from high school young adults are supposed to live outside the kibbutz for one year. Membership in the kibbutz is by election on reaching adulthood and they must experience non-kibbutz living before making a decision to join.

II. Social Structure

A. Major Values

The Israeli kibbutz was founded mainly by Eastern European Jewish intellectuals and exemplifies a reaction to what they perceived as good and bad in the traditional Jewish culture of eastern Europe. Democracy, socialism and full social and political equality with all mankind were the general political ideals guiding the kibbutz movement. These were specifically to be implemented by stressing: (1) a high value on physical labor particularly, and labor generally; (2) communal ownership and use of property; (3) social and economic equality implemented within the kibbutz according to the maxim "From each according to his ability: to each according to his need;" (4) individual liberty and the limitation on personal power; and (5) the transcending importance of the kibbutz group itself.

The kibbutz attempts to assume complete responsibility for satisfying all the needs of its members. Adequate housing, education and medical care for its members are highly valued and are provided. So are showerhouses, laundries, tailoring services, cultural and artistic experiences, and vacations with a modest amount of spending money. Money is not used within the kibbutz.

In planning the structure of the kibbutz, the members deliberately dispensed with the old forms of family structure which were a part of life in Eastern Europe -- a patriarchal family system with patrilocal residence and a patrilineal extended family system. They thought that this family structure was inimical to the building of a new communal society.

The kibbutz social structure is an attempt at rational planning according to a set of basic values of its founders. Younger members who were not a part of the planning are of course socialized into the history and rationale of the movement.

Membership in the kibbutz is limited apparently in accordance with a value of keeping the group small and viable. Thus children must participate in the founding of new kibbutzim in order to perpetuate their society.

After election to membership in the kibbutz, all able-bodied adults are expected to engage in tasks felt necessary to the operation of the collective. Tasks are allotted by a central committee and supervision of daily routine is by an elected official of the kibbutz.

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kibbutz affairs is vested in the town meeting which includes all adult members of the kibbutz. This body meets twice a week and delegates very little authority. Problems of the community, large and small, are all brought before it. Many decisions that in most societies are made within the family are made within the town meeting. For example, decisions to send a disturbed child to a psychiatrist and whether a student should be sent to study in the city come before it. The members of the kibbutz distrust bureaucracy and representative government and believe that extensive discussion of issues by all is necessary before just and proper decisions on anything can be made. Town meeting discussions range from such questions as the problem of the women in the community and complaints about kitchen facilities to national problems, annual budgets, and election of officers and committees. This emphasis on lengthy discussion and constant disagreement is a value retained from the culture of the shtetl, the Eastern European Jewish communities from which the settlers of Kiryat Yedidim came. Presently there is a formal elected leadership, but the kibbutz members have attempted to preclude the possibility of anyone acquiring too much power by restricting the tenure of an individual in any office to a few years.

B. Family Structure

The nuclear family of father, mother and children is not a single localized residence group in this society. The founders of the kibbutz movement wished to dispense with marriage, and among them a man and woman simply decided to live together and petitioned for a room toether. The State, however, requires hat children be a result of a legiti-ate marriage for purpose of citizenship, o couples got married when they had a hild. Among *sabras*, second generation ibbutz members, a wedding takes place hen a petition is made to live together. he nuclear family in no sense forms an conomic unit in kibbutz society. hildren live apart from their parents, nd economic functions are taken care of y the kibbutz as a whole.

Vife-Husband. These statutes were con-sciously dispensed with by the founders of the kibbutz but substitute terms were adopted. As the permanent monogamous nion of two people of opposite sexes e-established itself, these English terms seem justified. The proposed couple joins for mutual love and compan-ionship and the procreation of children. Men and women are considered equal in all respects in kibbutz society.

Parent-Child. Parents have only roles of psychological nurturance and love toward children. During their two-hour visits they are very indulgent, demon-strate much affection (kissing, hugging, etc.) to younger children, bring treats and rewards and almost never punish. The same role is played by both sexes.

The mother role seems to be a rather frustrating one. She does nurse the child during the first 6 to 9 months, visiting it at the nursery rather often. After that, the ethnographers have noted, mothers seem to wish to do things for their children but there is no appropriate role for them to play. During visiting hours both mothers and fathers seem not to know what to do with their children, although visits are always made with relatively few exceptions.

Parents are always most attentive to their youngest children. There tends to be a withdrawal of affection during primary school age. During adolescence children often fail to visit parents and when they do they are withdrawn emotionally from them, a fact which disturbs the parents. Parents lavish more attention on younger rather than older children. When a sibling is born, parents transfer much of their attention to the younger child. Their youngest child is almost always the favorite.

Parents do not teach children, nor provide property, nor have any other role but the psychological one. They do name the child.

The roles of women are considered to constitute a "problem" in Kiryat Yedidim. Although women have equal rights and ideally do equal work with men, in reality things do not work out quite this way. The problems involved are reflected in conjugal family relationships. Physical labor of the productive rather than the service sort, (that is, work in the grain fields rather than the kitchen), has much the highest prestige in this society. The biological aspects of behavior -- factors of strength, the strain of pregnancy and parturition, etc. -- have in fact acted to place most women in service kinds of occupations -- nursing, teaching, cooking, etc. It is primarily men who occupy the prestigeous occupations of productive work which is most economically valuable to the kibbutz. There are a number of exceptions, but in general this holds true. For many women there is little satisfaction in their work, although they continue to work very hard. Their roles as parents are much attenuated and diminish greatly as their children enter high school. Their roles as wives, based entirely on love and companionship, become a source of anxiety as they grow older and begin to feel less attractive to their husbands. Defections of members from the kibbutz have almost always had their source in a combination of dissatisfactions over women's roles. Older women often yearn for a home of their own and material possessions, clothes, etc. to enhance their attractiveness to their husbands. They cannot attain such a home in the kibbutz setting. They yearn for more privacy. They want a chance to do a variety of jobs rather than just one task, like mopping floors, all day. (However, one rationale for the establishment of the kibbutz was the relief of women from the stultifying effects of housework and child raising.) Probably another dissatisfaction arises from the fact that children of Kiryat Yedidim prefer their fathers to their mothers in a decided fashion. (See below.)

Role of Child in Relationship to Parents. The child receives love and attention from his parents and usually visits with them daily for two hours. In the winter they go to their rooms (parents' rooms) to talk, read, or listen to music. In summer they go for walks, sit on the lawn, etc. If a child does not wish to visit his parents but desires
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to stay in the children's dormitory, he may do so. Usually he does visit with them. The two hours for visiting after supper finds the village almost deserted; children and parents are all busy visiting. Children generally look forward to visits; small ones are cleaned and dressed up by the nurses for the visiting hour. Children usually receive much attention from parents until a small sibling is born. After this they receive markedly less attention. The child usually experiences this as rejection and deprivation of love by his parents. Behavioral symptoms similar to those exhibited when parents are absent are common in the older sibling at this time. (These symptoms similar to those exhibited when parents are absent are common in the older sibling at this time.)

At adolescence children tend to withdraw emotionally from their parents almost completely. Some visit parents only rarely. This situation continues into adulthood and after marriage, although with the birth of grandchildren the sabras (as kibbutz-raised adults are called) tend to resume visits with their parents with grandchildren. However, they continue to have emotional withdrawal from them in many cases.

Children tend to prefer their fathers to their mothers. Usually they call out for daddy rather than for mother when in a situation of fear or anxiety in the dormitory, for example. Regardless of sex, most express the preference explicitly when asked. (They almost never come across any males who have a punishing role toward them until adolescence, but their female nurses do punish as well as socialize in other ways.)

Children have no responsibilities toward their parents except love and psychological intimacy; the intimacy is attenuated in adolescence and adulthood. Parents and other adult members of the kibbutz characterize the behavior of sabras toward them as "insolent and introverted." (Sabras are the children raised in the kibbutz.) Outside observers and psychological tests would confirm this characterization. Abrupt comments such as "What business is it of yours?" and "What business is it of mine?" are said by the kibbutz elders to be typical of sabras.

Sibling Relationships To One Another.

Sibling rivalry is acute assymetrically in the kibbutz. The older child feels hostile and resentful of the younger child due to the shifting of attentiveness by parents, other adults and older children from the older to the younger child. Older children often visit the younger in their dormitories, however. They act as nurse surrogates, performing nurses' roles of dressing, combing hair, hugging and kissing, supervising play, scolding, etc. Girls do more of such visiting than boys. When the family is together, older children often join in the attention which is usually centered almost exclusively on the youngest child. Younger children often show their hostility toward smaller siblings by physical aggression or exaggerated "loving" which approximates it, or by withdrawal from their presence -- refusal to visit parents when baby is present, etc. Younger siblings are usuall
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siblings are usually devoted to older ones who visit them, almost always greeting them with joy and affection.

III. The Functions of the Family

The functions of the nuclear family in the kibbutz are so few as to raise a question as to whether it constitutes a "family" at all. According to some definitions of the family it does not comprise a residence group -- two conditions which are almost universal in human societies. Its only functions are the procreation of children, psychological intimacy and nurturance. Nevertheless, these functions seem to be enough to make the nuclear family an extremely important entity in the kibbutz setting. Sprio notes that from the point of view of the child: "The child's attachment to his parents is a strong one, and any threat to it may lead to emotional disturbance. We know of no instance in which an 'emotionally adjusted' child has impaired relations with his parents." Most behavioral disturbances come along with the absence or withdrawal of one or both parents from interaction with the child. The problems inherent in some aspects of the "problem of the woman" discussed above are relevant here also. A threat of dissolution of marriage is an anxiety-producing situation for the woman, at least. The lack of functional roles within the family structure seems to have been one of the most important factors in cases where kibbutz membership has been abandoned. Parent-child relationships are somewhat one-sided in the kibbutz; parents recognize this and expect the children to do things for their own children in turn, rather than expecting anything from them. Sabras who have reached adulthood wish to marry; in fact, they have introduced wedding ceremonies which are an innovation in kibbutz society. They wish to produce children, and many of them have done so. (Also, sabras have without exception applied for membership in the kibbutz and are always accepted.) Sabras tend to spend much time in the privacy of the family room -- much more so than the older kibbutz members feel is ideal.

IV. The Kibbutz as a Family

The kibbutz as a whole has many functions and aspects of structure which are characteristic of extended families in other societies. It is the economic unit, the prime agency of socialization, etc. Further, there are many structural aspects of the kibbutz, both formal and informal, that approximate a family structure. For example, it is exogamous, not by rule or fiat, but in actual practice. Children raised within it feel like brothers and sisters to one another, as they themselves put it; there seems to be a psychological barrier against picking a mate within this group. Mates are taken from other kibbutzim or from people who have been trained in the kibbutz movements -- never from within the kibbutz itself.

The kevutza, or peer group of the individual, accounts for a large percentage of the socialization behavior directed toward him. In early years this is due to the fact that the nurses are so busy at housekeeping duties and have so many charges that they are present to oversee behavior relatively little. There is a great deal c
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peer group of the s for a large percent- zation behavior directed ly years this is due e nurses are so busy ties and have so many are present to oversee little. There is a great deal of physical aggression toward one another during years 2 - 5 or 6 -- hitting, biting, attacking others with excrement, etc. and much yelling and unruly behavior. In this situation the strong prevail and the weaker withdraw -- the weakest into social isolation. The issue most often provoking aggression is property. Toys like everything else belong to all, and sharing them is the most difficult thing to learn, according to the children's nurses and teachers. In later years physical aggression abates somewhat (but continues up until the high school age). The kevutza takes responsibility for regulating behavior of its members in meetings where deviance is discussed and nonviolent punishments are dealt out. This behavior continues through adolescence. The members of the kevutza think of other members as brothers or sisters. They and parents are the people with whom the individual is in most continuous interaction. Nurses and teachers are temporary and come and go as highly significant figures. (This fact poses problems for adjustment among the babies and small children who time and again must grow attached to and then lose their mother surrogates -- and must often change residence at the same time.)

The nurses and teachers for younger children who care for the children physically and act as socializers most of the day are often called "mother" by their charges. All adult members of the kibbutz take the role of socializers when they are near young children. Children are hugged, kissed, told not to do this or that, etc. when small by any nearby adult. When they get to grammar school age they are greeted briefly by adults but are relatively speaking ignored by them. Teachers who are almost always kibbutz members are known intimately and act more like older siblings than like authority figures -- both in grammar and high school. (The schoolroom atmosphere tends to be somewhat unruly by our standards and there seems to be a problem in establishing order, although kibbutz children end up with an excellent education by our standards in most respects.)

Decisions about many things concerning the individual -- whether he should go to special schools or whether he should make trips to this place or that outside the kibbutz -- are discussed and made in the kibbutz meetings. The kibbutz as the basic economic unit takes care of all the individual's economic needs, and all property is shared by all kibbutz members (an exception is made in the case of clothing which belongs to the kibbutz but is used only by the wearer. Also, recently some individuals have acquired watches, radios, etc. which they have not given to the kibbutz as they are supposed to do. They retain the use of these things for themselves.) The kibbutz provides an authority structure, a very detailed and specific body of rules for behavior and a sanction system for enforcing them. There are no policemen, judges or courts; authority is vested in the town meeting. The most important form of social control in the kibbutz is the individual's conscience -- his hakkara; public opinion in this society with so little privacy is an important adjunct to hakkara in keeping individuals in conformance to group norms; people who deviate are openly criticized
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directly and provide material for gossip. Sometimes formal means are used to obtain conformance to group norms. (For example, skits presented at holidays contain pointedly witty scenes poking fun at deviants, or officials can decide to cancel performances at celebrations which are not well rehearsed.) Sometimes cases of deviance are brought before the town meeting; for example, when a woman refuses to take her turn working on an assignment given her by the Work Committee. The ultimate sanction in this community is expulsion from the kibbutz after being brought before the town meeting and being found guilty of a crime, such as stealing, or if a member refuses to acquiesce in a kibbutz decision.

The kibbutz provides an ideology and a calendar of ritual observances which symbolizes the ideology.

In many respects the kibbutz as a whole is analagous to extended families which are "corporate groups" having similar functions in other societies. It is the most important primary reference group of its members, except for the nuclear family group and kevutza groups embedded within it. Members apparently have great difficulty in adopting any other kinds of primary group membership, outside the kibbutz structure. For example, outsiders -- immigrants into Israel and other who attend the kibbutz high school -- almost never achieve any real interaction with kibbutz members. Kibbutz adolescents look upon them as outsiders and with much derision. Also, sabras do not claim to have any "friends" to any extent. This is another characteristic typical of kibbutz societies

societies and of other societies which have extended families with many corporate functions.

Finally, the kibbutz members constitute a "family" in their own eyes and in the eyes of the outside observer; they are bound by "ties of common residence, common experiences, a common past and a common fate, and mutual aid -- all the ties which bind a family -- as well as a common ideology."

V. The Israeli Kibbutz - Bibliography

The Children of the Kibbutz, Melford Spiro, 1958. Deals with the socialization of children of the kibbutz.

Kibbutz: Venture in Utopia, Melford Spiro, 1956. A synoptic description of the kibbutz.

"Is the Family Universal? The Israeli Case," pp. 64-75, Melford Spiro, in A Modern Introduction to the Family, Bell and Vogel. Sums up the functions of the family in the kibbutz.

OBJECTIVES

his unit is designed to make progress toward the development of the following bjectives:

ONCEPTS

ulture: learned behavior patterns; norms and values; diversity; uniqueness; universals (including psychic unity of mankind); cultural use of environment

ocial Organization: roles, status, division of responsibilities and labor; functions

ocial Process: socialization (positive and negative sanctions)

ocation: position; situation; site

ite: desert; swamp; irrigation; drainage; hill; sea; lake; river; climate; city; village

ENERALIZATIONS

1. People everywhere must learn to behave in the ways they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)

   a. In every society human beings learn a culture in the process of growing up; this culture is the learned behavior patterns shared by members of their group.

   b. Within the primary group of the family in our society, the parents and older siblings direct expectations (organized into roles) toward the child. In some societies aunts and uncles or other relatives also play a part in teaching roles to children.

   c. In almost all societies some aspects of socialization of children are entrusted to people outside the child's family.

   d. Both positive and negative sanctions are used to teach the child to act in certain ways.

2. All people, regardless of where they live or to what race, nationality or religion they belong, have many things in common.

   a. All people, everywhere, have certain basic physical drives, although they satisfy them differently.

   b. Human beings exhibit the same kinds of emotions (anger, fear, sorrow, hatred, love), although they express them in different ways and the emotions are aroused by different things.

   c. Human beings everywhere have acquired need for positive affect (affection) and interaction with other human beings (gregariousness); these acquired needs result from the fact that human beings are dependent for care and sustenance longer than any other animal; thus all human beings are incorporated into primary groups and learn aspects of a group's behavior.

d. The broad outlines of the ground plan of all cultures are about the same because men always and everywhere are faced with certain unavoidable problems rising out of the situation given by nature.

   1) Every culture must provide for the satisfaction of the elementary biological requirements such as food, warmth, and the need for positive affect and gregariousness.

   2) The family is a basic social group found in all societies. Certain family functions are found universally in all societies.

   3) All cultures require a certain minimum of reciprocal behavior for cooperation to obtain subsistence and other ends of social life.

   4) In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.

   5) Families in all societies delegate responsibilities and rights (specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and status.

3. Ways of living differ from one society to another and within the same society; indeed each culture is unique.

   a. Human beings have the potential to exhibit extremely variable behavior, depending upon their natural and cultural environment; they satisfy their drives and needs differently.

   b. Families differ widely from society to society as to how they are organized and as to their functions.

      1) Although certain family functions are found universally in all societies, other functions of the family vary widely from society to society.

      2) Although age and sex are principles used universally in all societies to differentiate status and role within the family, the specific roles differentiated by these principles are organized very differently from society to society.

   c. People differ as to how they expect people to act and as to what they think good and bad.

d. Each family has ways of doing things which are unique, although most of its ways are shared with other families in the same society.

4. People living in a particular physical environment or in similar physical environments use the environment according to their cultural values, knowledge, and technology.

5. Both man and nature change the character of the earth.

6. A division of labor makes it possible to increase production.

7. Machinery makes possible greater production per person.

SKILLS

The broad skill toward which teaching is ultimately directed is underlined. A specific aspect of a skill or an understanding needed to learn a skill is in plain type.

1. Locating Information

Uses the table of contents.

2. Gathering Information

Listens for the main ideas and supporting details.

Gains information from pictures.

Sets up hypotheses.

3. Evaluating Information

Checks on the bias and competency of witnesses, authors, and producers of materials.

4. Organizing and Analyzing Data and Drawing Conclusions

Classifies data.

Applies previously-learned concepts and generalizations to new data.

Tests hypotheses against data.

Generalizes from data.

5. Geographic Skills

a. Has a sense of direction.

Knows cardinal and intermediate directions.

b. Has a sense of distance and area.

Is in the habit of comparing distances with known distances.

Is in the habit of comparing areas with known areas.

c. Is skilled in interpreting maps.

Uses legend to interpret symbols.

Identifies pictorial and semi-pictorial symbols.

Knows meaning of scale.

Can use a map to identify directions.

ATTITUDES

1. Evaluates information and sources of information before accepting evidence and generalizations.
2. Values initiative, hard work, honesty.
3. *Appreciates and respects the cultural contributions of others.
4. *Values knowledge for the sake of knowledge and as a means of helping man understand the world in which he lives.

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* There is no one procedure designed to teach this attitude. It is hoped that pupils will make progress toward developing this attitude because of the interesting information and attempts to compare the information with things they know.

OBJECTIVES

OUTLINE OF CONTENT

S. Knows meaning of scale on a map.

S. Is in the habit of comparing distances with known distances.

S. Generalizes from data.

G. Ways of living differ from one society to another; indeed each culture is unique.

G. Human beings satisfy their drives and needs differently.

G. Families differ widely from society to society as to how they are organized and as to their functions.

TEACHING STRATEGIES	EDUCATIONAL MEDIA
Initiatory Activities	
1. Use a large wall map marked with the countries whose families children have studied in grades one and two. Have children locate the places where these families lived. (Hopi, Algonquin and early Bostonian families in U.S.; Russian family in Moscow; Japanese family; Hausa family; Quechua family in Peru.) Ask: "Are the other countries near the United States or far from it? How can we tell on this map?" Have a pupil come up and measure off distances on a globe between these places and his home town. He can use a length of string. Each time he should make a line on the chalkboard to represent this distance. The teacher should mark this line as the distance between our town and Japan, etc. If the distances are marked off from a starting vertical line, children can compare them easily. (Remind pupils that a globe is more accurate than a map in representing our earth. Therefore we use a globe rather than a wall map in measuring these distances.) Save this simple chart for use in activity number 3.	Large wall map of U.S.; globe; string
2. Have a general review discussion: "How were all of the people we have studied different from us?" Emphasize differences and similarities in family functions and organization. Emphasize differences in ways in which different people in different societies satisfy their drives and acquired needs or differences in things which arouse their emotions. As an activity have the children draw one representative of each family they have studied. The differences can be listed as the children review the culture. Now reverse the question: "How were all the people we have studied like us? What things do they all need? In what other ways are people alike? Have all of these societies had some kind of family? Have there been any things which all of these families provided children? (If children include anything related to economic functions, do not tell them they are wrong.) In what ways are families the same? (Try to get pupils to	

G. Societies differ as to how they expect people to act and as to what they think good and bad.

BUT

G. All people, regardless of where they live or to what race, nationality or religion they belong, have many things in common.

G. All people, everywhere, have certain basic physical drives.

G. Human beings exhibit the same kinds of emotions.

G. Human beings everywhere have acquired the need for affection and gregariousness.

G. All societies have some kind of family; certain family functions are universal.

G. In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.

S. Is in the habit of comparing distances with known distances.

S. Can use the map to identify directions.

S. Knows cardinal and intermediate directions.

I. Israel is a very small country with a varied climate and surface relief.

A. Israel is far from the United States.

point out that families in different societies all expect certain kinds of behavior and ideas about right and wrong.)

"We are going to study a family in another part of the world. Do you think it will be just like any family we have studied so far? Do you think it will have all of the functions we found in these other societies? How do you think the people will be like us? Let's find out if your ideas are correct about families and people by looking at families in one more place."

Developmental Activities

3. Tell the children that they are going to learn next about the people who live in a country which is so small that they could walk across one part of it in a day. Ask children to show Israel on the map and on the globe. Ask: "Is Israel further or nearer to our town than Moscow? than Japan? than Nigeria?" Have a pupil mark off the distance on the globe with a piece of string and transfer this distance to the chart on the chalkboard (see activity number 1). Have pupils compare distance (north-south) in Israel with north-south distance in Massachusetts. Ask: Is Israel east, west, north or south of our state? Is it directly east or south?" Review the use of the map in identifying directions. You may also have to review intermediate directions.	Large wall map of the world; globe

S. Is in the habit of comparing areas with known areas.	B. Israel is a small country compared with the United States or any of the countries studied so far.
S. Identifies pictorial and semi-pictorial symbols.	
Understands site concepts such as desert, plain, hills, climate, marshland, drainage.	C. Israel's climate varies, but much of it is hotter and drier than Massachusetts; much of it is desert.
	D. Israel is not completely flat, even though it has a desert; it has many hills.
S. Gains information from pictures.	
G. Man changes the character of the earth.	
S. Uses map legend.	
S. Identifies pictorial symbols.	

4. Show children a cut-out map of Israel, scaled so that it is about the size of New Jersey on the wall map of the United States. Point out New Jersey on the map and have a child hold up the cut-out to compare. Ask someone to find Massachusetts on the map and compare its size with that of Israel. Now compare Israel with the size of Japan, Nigeria, the U.S.S.R., Peru, and the U.S. Give the children the worksheet of cut-outs. Have them label each country then cut it out and compare their sizes.

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5. To stress the fact that Israel is indeed a small country, read a brief excerpt from Joy's book on Israel.

Joy
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6. Point out to the class that it is interesting to find out what a country looks like. Ask: "What would you see if you went on a trip through Massachusetts?" (grass, trees, water, towns, etc.) Have children draw picto-symbols we might use on a map to represent these things.

Pap

7. Show filmstrips and slides. Ask children to watch for pictures which would help them describe what Israel looks like. As you show pictures ask questions to direct attention of pupils to details and implications of details. Be sure to show pictures showing varied types of relief and climate. Show pictures of marshlands and drained marshlands of N.E. as well as Negev desert region of south. (Kibbutzim are found in both areas.) Contrast with pictures of hills and coastal plain.

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8. A large piece of mural paper with an outline of Massachusetts and Israel could be put up on bulletin board. The children can make pictures, cut them out and paste on the mural. The children can place things such as rivers, cities, farms, hills, mts., etc. The differences in the land formations between Israel and Massachusetts should be emphasized. Magazine pictures could be used to show many of these diversities.

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these diversities.

Wall map of the U.S.; Globe.

Worksheet with Israel, U.S., Russia, Nigeria and Mass. See Appendix.

Joy, Getting to Know Israel, p. 5.

Paper; crayons.

Slides of the land forms of Israel.

Filmstrip: This is Israel, frames 2, 30, Encyclopedia Britannica.

Pictures in Life World Library, Israel, p.18.

National Geographic, (Mar., 1965), pp.398-404-5, 417, 418-9, 426-7.

Mural paper with large outline map of Mass. and Israel.

S. Uses map legend and pictorial and semi-pictorial symbols.

S. Is in the habit of comparing areas and distances with known areas and distances.

Understands site concepts such as sea and lake and river.

S. Classifies data.

S. Identifies map symbol for city.

S. Classifies data.

Understands site concept of city and village.

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terranean, Dead Sea, a
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F. Israel has several riv
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II. People who live in Israel
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village called a kibbutz.

A. Kibbutz means "togethe
Hebrew. (The plural o
kibbutzim.)

B. Only a small part of t
(4-5%) live in kibbutz

E. Israel is on the Mediterranean Sea and has lakes and a small sea in it. (The Mediterranean, Dead Sea, and Sea of Gallilee are all salt water. There is a shortage of fresh water in Israel.)

F. Israel has several rivers running through it or on its border. (The Jordan River is 200 miles long; the Mississippi is 2,350.)

II. People who live in Israel are called Israelis; some, but not all of them, live in a kind of village called a kibbutz.

A. Kibbutz means "together" or "group" in Hebrew. (The plural of kibbutz is kibbutzim.)

B. Only a small part of the Israeli people (4-5%) live in kibbutzim.

9. On an outline map (made with the opaque projector) put in the symbols. Add a legend to explain the symbols. Show also bodies of water -- the Mediterranean Sea, the Dead Sea, the Sea of Gallilee (now Lake Tiberias), the Jordan River, and several smaller rivers. Compare length of Jordan River with that of the Mississippi. Point out source of Jordan River and where it flows. Using a ruler, have the children measure one inch of blue paper and cut it out. This can represent the Jordan River. Now they can measure 10 inches of blue paper and cut that out to represent the Mississippi River. On separate white background paper have the children paste and label the river. With crayons they can draw in scenes which surround the river.

10. Tell children that they are going to learn about some people called Israelis who live in a farming village. The village is called a kibbutz (kih-boots'). Teach pronunciation and meaning. (Kibbutz means "together.") Ask: "Do people own their own houses? Do they need money?" Show film to present an overview of life in a kibbutz and in Israel. A section of land should be set aside on the picto-map to represent the kibbutz. After the film they can add the building on the map.

11. Use a map, slides and pictures to show Israel's cities. On the map, point out the symbol for cities. Compare with pictures of kibbutz to emphasize differences between village and city. Tell children that most of the people live in cities, but if the whole class were to go to Israel, one child out of the 20 or 25 would probably live on a kibbutz. Each child could have his copy of a map of Israel and mark off the cities the teacher points out.

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Opaque projector; large sheet of paper.

Cut-outs of seas and lakes drawn to scale.

Ruler, blue construction paper, scissors, paste, crayons and white background paper.

This is Israel, Weston Woods Studio.

Slides of the cities of Israel.

Joy, Getting to Know Israel, map on p.6.

National Geographic, Mar., 1965: p.402 (Map of Israel), pp.398-9 (City of Tel Aviv), pp.404-5 (Village Kibbutz of Yotvata), pp.418-9 (N. Kibbutz Nahala) and p.426 (City of Palestine).

See Appendix for transparency and map dittoes.

S. Knows cardinal directions.	
S. Can use the map to identify directions.	
Understands site concepts of marshlands and drainage. S. Uses pictorial and semi-pictorial symbols.	C. The kibbutzim are farming villages built mostly in dry areas; some have been built in drained swamplands (marshlands).
S. Gains information from pictures.	
S. Gains information from pictures. G. People living in a particular physical environment use it according to their cultural values, knowledge, and technology. G. Both man and nature change the character of the earth. A. VALUES INITIATIVE AND HARD WORK.	D. By hard work, the people of the kibbutz have changed the desert into good farms.

12. On an outline map of Israel show where this kibbutz is in Negev desert. Review cardinal directions and intermediate directions once more. Emphasize that the kibbutz is in the southern part of Israel. Show children where some other kibbutzim are found. In what part of Israel are they? Point out that some are in areas that were marshes. People of kibbutz had to drain swamps. Use same worksheet as in #11.

13. Direct attention to the map and to the key. Ask: "What do children in the kibbutz see when they look out of their windows?" (Hills, fields, sand.) Ask: "Why would there be sand in some places instead of grass and black dirt?" (Many parts of Israel are hot and dry and have little rain.) Show filmstrip Negev Desert to illustrate desert conditions.

14. Read aloud a brief description of the heat and dryness of a desert in Israel. Ask if any of the children have ever been on an American desert. If so, have them describe it and how they felt. Show number of pictures of different kinds of deserts that look somewhat different. Ask: "What do these places have in common?" "Why do we call them deserts? What particular kind of desert does Israel have?"

15. Show pictures of people clearing the land and of irrigation sprinkling systems. Ask: "What kind of work are these people doing? Why do they need to water their crops?" Compare pictures with one of nomads in desert. (Or of area prior to reclamation by irrigation.) "Why do these people use the land differently?" "What happened when land was no longer irrigated?" "What would wind do?" (Ask pupils if they have ever been on a beach when the wind was blowing? Have they ever seen a dust storm? What would happen to the rain that does fall?)

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" "What would wind do?" (Ask pupils if
ever been on a beach when the wind was
Have they ever seen a dust storm? What
en to the rain that does fall?)

Outline map of Israel.

Filmstrip: Negev Desert, Encyclopedia Brittanica.

Study prints: The Earth, Home of People, Silver Burdett, and Map Symbols and Geographic Terms Charts, A.J. Nystrom Company.

Slide of desert.

Filmstrip: This is Israel, frames 3 and 6, Encyclopedia Britannica.

Life World Library, Israel, pp. 94-95.

Fraenkel and Stiles, Israel, pp. 28-30.

National Geographic, Mar., 1965, p. 406 (irrigation), pp. 412-3 (nomads in Beersheba).

S. Applies previously-learned concepts and generalizations to new data.

S. Generalizes from data.

G. Both men and nature change the character of the earth.

G. Division of labor makes it possible to increase production.

G. All cultures require a certain minimum of reciprocal behavior for cooperation to obtain subsistence and other ends of social life.

S. Sets up hypotheses by applying previously-learned concepts and generalizations to new data.

E. Most of the people in the kibbutz have come to Israel from other countries. (Compare with early America.)

16. Ask pupils: "Where do you suppose the water comes from to irrigate this land?" (rivers, lakes) Point out they cannot use salt water from sea. (Perhaps have children do an experiment with two plants. They might water one each day with salt water and one with plain water.) Ask: "How does the water get to the farm land?" (Point out ditches shown in pictures and explain how water is moved through the ditches. "Who would dig the ditches?" (men from kibbutz) "Is this a job that most farmers you know have to do?" As an activity for the children on irrigation try setting up an irrigation problem. A large suit box could be filled with dry soil. Ditches could be dug with popsicle sticks. Straws can represent the pipes through which the water runs. With a pin make small holes in the straw so the water can completely irrigate the land.

In this way the children themselves can work with the problem and appreciate the difficulty of land cultivation. As an explanation, point out that: "Since there is so much extra work to be done on a kibbutz, the people have learned to live in a way that is different from the way we live. Do any of you have mothers who work? Do they leave your younger brothers and sisters in a nursery? (Many mothers leave their children with one person and this releases them for other jobs. The concept will be expanded later in this unit.) "How do you think a nursery would be useful on a kibbutz?" (Move the discussion toward an understanding that mothers can then do many of the important jobs and even work in the fields.)

17. Ask children how many of them have lived in this town as long as they can remember. If they moved here, why did the family come? (a new job, to be near relatives, etc.) Ask: "Why do you think people would go to live on a kibbutz?"

18. Show filmstrip This is Israel to show the different nationalities who immigrated to Israel. Explain that thousands of years ago, their ancestors lived in Israel. Some of them moved away, but now they are coming back to Israel. Show them on a map where these children came from.

Filmstrip: This is Israel, Encyclopedia Britannica.

G. Families differ widely from society to society as to how they are organized and to their functions.

S. Listens for main ideas and supporting details.

G. Ways of living are different from one society to another.

G. All people everywhere have certain basic physiological drives, although they satisfy them differently.

G. Although age and sex are principles used universally in all societies to differentiate status and role within the family, the specific roles differentiated by these principles are organized very differently from society to society.

III. Life in a kibbutz famil
is very different from
lead.

A. The children on the
with their parents.
other children of t

1. Kibbutz familie
Adults usually
and children ea
same age group.

2. In our families
cooking; in a k
who prepares th

3. Mothers do part
some of the thi
mothers do in o
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III. Life in a kibbutz family and on a kibbutz is very different from the kind of life we lead.

A. The children on the kibbutz do not live with their parents. They live with other children of the same age.

1. Kibbutz families do not eat together. Adults usually eat in one large room and children eat with others of the same age group.

2. In our families the mother does the cooking; in a kibbutz there is a cook who prepares the food.

3. Mothers do particular jobs; others do some of the things for children which mothers do in our society. By dividing up jobs, people can get more done.

.9. Ask children if they can imagine a town where the parent live in one block and all of the children live in anothe part of town. Ask: "Who do you suppose takes care of the children?" Let them talk briefly about this questio

20. Read story about David, a seven-year old who lives on a kibbutz. Ask children to listen for ways in which David life is different from theirs. List these on a chart showing comparisons between American family life and kibbutz life. Keep chart for later reference. (e.g. mea comparison, job varieties, etc.)

Role-playing could be used nicely here. Pick two chi dren -- one American and one Israeli. Have each one show what his day would consist of. They can make the differe chart named after the child who played that part.

21. Ask: "Where did David and his friends eat? Did they ea with their parents? Where do you suppose the parents eat Build on information gained from the story by showing pictures of children eating together.

Show the film-loop Community Life in Israel: The Kibbutz to illustrate kibbutz life.

22. Using the chart of comparisons (activity #20), ask: "What different buildings do we need on a kibbutz that we do not have in an American town? List the buildings as children discuss this question. Show pictures and ask children to look for buildings they haven't mentioned yet (Thus far, they would probably want a children's house, parents' building, adults' dining room, kitchen, school.) Have children build a model kibbutz, using boxes as buildings, or make mural showing the layout of a kibbutz.

23. Ask children about the way in which work gets done in an American family. Who washes, irons, cooks and cleans for the family? Does one person do all of these things? (in most cases, the mother) Does the mother have more than one job? Choose five children to act out an American family. Have the mother act out all her duties. The father could leave for his job which he can be shown doing in another part of the room. The children can leave for school. The entire day should be shown. Show pictures o

n if they can imagine a town where the parents
block and all of the children live in another
n. Ask: "Who do you suppose takes care of
n?" Let them talk briefly about this question.

about David, a seven-year old who lives on a
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film-loop Community Life in Israel: The
llustrate kibbutz life.

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ave for his job which he can be shown doing
rt of the room. The children can leave for
entire day should be shown. Show pictures of

A Day on the Kibbutz
See Appendix for
story.

Hoffman, Land and People of Israel, p. 64.

Pinney, Young Israel, p.55.

Gidal, My Village in Israel, p. 7.

Film-loop: Community Life in Israel: The Kibbutz, Ealing Film Loops.

Comparison chart (Am. and kibbutz family life)

Gidal, My Village in Israel, p.20 and cover page.

Slides of kibbutz buildings.

Gidal, My Village in Israel, pp. 13,20.

Slides of woman at work.

G. **Certain family functions are found universally in all societies, but other functions of the family vary widely from society to society.**

G. **A division of labor makes possible increased production.**

S. **Applies previously-learned concepts and generalizations to new data.**

G. **Although certain family functions are found universally in all societies, other functions of the family vary widely from society to society.**

G. **In all societies people are expected to behave in certain ways and not to behave in certain ways.**

4. **In our society, children are with their parents most of the time; in a kibbutz, the children visit their parents every day. The parents provide them with love.**

women doing various jobs on a kibbutz. Ask: "D
mother cook for her family? Does each father wo
his family **alone?** Does a child on a kibbutz hav
person to wash, iron, and cook for him? Do many
people do these jobs? If your mother got sick,
jobs would you have to do?" (Try to elicit the
all housework would have to be done by the fathe
dren in most homes. However, in some a woman mi
to come in and help.) **Ask:** "Is this true on a
(Lead children to see that it is not true, becau
son is assigned to one kind of job at a time.)
be presented in a problem for the children to so
the number of children in the class and pretend
make up an entire kibbutz. Emphasize the **fact** t
one must work. Help them see why it would not b
each person to choose his own job. Make a list
that would have to be done each day and decide w
The list should consist of cook, laundry, nurse,
farmer, etc. Make sure each member of the class
Ask: "Do you think that you can work faster whe
one job to do all day long, or when you have to
different kinds of jobs? Why? Is there much wo
done on a kibbutz? Why do you think the people
up the jobs the way they have?" (Using these ki
questions, guide the discussion so that the chil
that division of labor is an efficient means of
what is done when there is a great deal of hard
done.) Perhaps use example from the school situ
show the efficiency of assigning tasks to indivi
passing out of materials instead of taking time
child to get own.)

24. By way of review, give the children three worksh

25. Read aloud sections of the story, A Day on the
which point out differences in sleeping, eating,
and going to bed. Tell children to listen for a
ways in which David's day is different from thei

26. Read a short story about an American boy who sta
night with his friend. Ask: "Did David ever st
night with his friends? Would he feel strange i
with his parents?"

doing various jobs on a kibbutz. Ask: "Does each
r cook for her family? Does each father work for
amily alone? Does a child on a kibbutz have only one
n to wash, iron, and cook for him? Do many different
e do these jobs? If your mother got sick, what extra
would you have to do?" (Try to elicit the answer that
ousework would have to be done by the father and chil-
in most homes. However, in some a woman might be hired
me in and help.) Ask: "Is this true on a kibbutz, too?"
children to see that it is not true, because each per-
s assigned to one kind of job at a time.) This could
esented in a problem for the children to solve. Take
umber of children in the class and pretend that they
up an entire kibbutz. Emphasize the fact that every-
ust work. Help them see why it would not be wise for
person to choose his own job. Make a list of the jobs
would have to be done each day and decide who will do it.
ist should consist of cook, laundry, nurse, teacher,
r, etc. Make sure each member of the class gets a job.
"Do you think that you can work faster when you have
ob to do all day long, or when you have to do many
rent kinds of jobs? Why? Is there much work to be
on a kibbutz? Why do you think the people have divided
e jobs the way they have?" (Using these kinds of
ions, guide the discussion so that the children can see
division of labor is an efficient means of organizing
is done when there is a great deal of hard work to be
) Perhaps use example from the school situation to
the efficiency of assigning tasks to individuals. (e.g.
ng out of materials instead of taking time for each
to get own.)

y of review, give the children three worksheets.

See Appendix for work-
sheets on kibbutz.

aloud sections of the story, A Day on the Kibbutz,
point out differences in sleeping, eating, working,
oing to bed. Tell children to listen for all the
in which David's day is different from theirs.

A Day on the Kibbutz,
parts I, III, VI, X.
See Appendix for
story.

a short story about an American boy who stays over-
with his friend. Ask: "Did David ever stay over-
with his friends? Would he feel strange if he stayed
his parents?"

Clymer, Now That You Are
Seven, p. 31, para-
graph 5 to p. 34, para-
graph 6.

G. Although age and sex are principles used universally to differentiate status and role within the family, the specific roles differentiated by these principles are organized very differently from society to society.

S. Checks on the bias and competency of witnesses and authors.

A. EVALUATES SOURCES OF INFORMATION BEFORE ACCEPTING GENERALIZATIONS.

G. In every society human beings learn a culture in the course of growing up; this culture is the learned behavior patterns of their group.

G. In all societies people are expected to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.

G. Certain family functions are found universally in all societies.

G. Other family functions vary widely from society to society.

5. In a kibbutz a nu
older children te
tuck younger chil
happens, however.
particular kibbut

6. In a kibbutz, if
night and is afra
is not there. Ei
of the older chil
or bring him a dr

5. In a kibbutz a nurse usually puts the older children to bed; parents often tuck younger children in to bed. What happens, however, depends upon the particular kibbutz.

6. In a kibbutz, if a child awakens at night and is afraid or sick, his mother is not there. Either the nurse or one of the older children might comfort him or bring him a drink.

27. Have the children read each story in "Where?" and decide where the child in the story lives.

See Appendix for stories.

28. Let children discuss briefly some of the reasons why they might want their parents during the night. Ask: "How would you feel if they were not there? Would you just as soon have another child take care of you? Why do you feel this way?" (Have learned to expect certain kinds of behavior) "If you were brought up in a kibbutz, a child comforting you would seem natural." Ask children to recall story of David. Ask: "Do you think parents ever comfort children in a kibbutz? Why do you think children visit parents and parents visit children?"

Human beings everywhere have acquired the need for gregariousness; these acquired needs result from the fact that human beings are dependent for care and sustenance longer than any other animal; thus all human beings are incorporated into primary groups and learn aspects of a group's behavior.

Every culture must provide for the satisfaction of the elementary biological requirements such as food, warmth, and the need for positive affect and gregariousness.

Although certain family functions are found universally in all societies, other functions of the family vary widely from society to society.

In almost all societies some aspects of the socialization of children are entrusted to people outside the child's family.

In all societies people are expected to behave in certain ways and not to behave in certain ways.

8. Children live with other groups of children near their own age.

9. Babies are taken care of in nurseries. Mothers visit them at feeding time and take them out for a walk.

10. Toddlers live together in groups of eight.

29. Show pictures of children playing and eating together. Ask: "Are these children the same age or of different ages? How are these children like you?"

Give the worksheet on finishing story of The Stranger.

30. Show a picture of babies in the nursery. Ask: "Who is taking care of the babies? Do you see any of the mothers?" Then show the picture of mothers wheeling their babies outside. Ask: "Who is taking care of the babies now? Who do you think takes care of the babies most of the day? Would all societies have to provide some ways of taking care of babies? Could a baby live if it were not taken care of by older people? Why do you think babies come to like having people around? Why do you like being around other people? Would you like going off and living by yourself? Why or why not?" Also ask: "What would we call the building where the babies live in a kibbutz?" (nursery) Add this building to the model kibbutz, and add a new building for each age group discussed.

31. Show pictures of children eating in toddler's dining room, under the supervision of a nurse. Ask whether any of the children in our class are from large families. Give the children this problem and let them decide the answer. They could pretend to all live together on a kibbutz. Who would take care of them? What would they need? Let them determine their own needs and how the kibbutz provides for them.

s of children playing and eating
sk: "Are these children the same
fferent ages? How are these children

ksheet on finishing story of
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re of babies in the nursery. Ask:
ng care of the babies? Do you see
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ng around other people? Would you like
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the answer. They could pretend to all
t on a kibbutz. Who would take care of
would they need? Let them determine
eds and how the kibbutz provides for

Slides on communal meals.

Edelman, Israel, New People in an Old Land, pp. 89, 11.

Hoffman, The Land and People of Israel, insert following p. 64.

Pinney, Young Israel, p. 16, 59.

Gidal, My Village in Israel, p. 21.

See Appendix for The Stranger.

Pinney, Young Israel, pp. 56, 57, 61.

Hoffman, The Land and People of Israel, p. 64.

G. In almost all societies some aspects of the socialization of children are entrusted to people outside the child's family.

G. People everywhere must learn to behave in the ways they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)

G. In every society human beings learn a culture in the process of growing up; this culture is the learned behavior patterns shared by members of their group.

G. In almost all societies some aspects of the socialization of children is entrusted to people outside the child's family.

G. All people, regardless of where they live or to what race, nationality, or religion they belong, have many things in common.

G. Societies differ as to how they expect people to act and as to what they think good and bad.

11. Kindergarteners go to school in groups of 16; they do much the same kinds of things in kindergarten as children do in the U.S. These children sleep in the same building, too.

12. Children go to school from grade one through high school. Children ages 6 to 12 live in one building and go to the same school.

32. Ask children to think about their first few days of kindergarten. (Many new things to do, missed their mothers at first, etc.) Show pictures of children in a kibbutz kindergarten. Ask: "Did these children know each other when they started kindergarten? How do you suppose they felt? How did you feel when you started kindergarten? (Point out that children on a kibbutz come to think of other children much the way we do about brothers and sisters.) Ask: "Why do you think the kibbutz has a kindergarten?"

33. As an introduction to this next section, ask children to recall the way in which David's day began. Ask: "Did he walk as far to school as you do? Did his friends come from their own houses? How is that different from your morning at school?" Show pictures of school-age kibbutz children, and ask children to watch for ways in which these children learn, work, and play as American children do, even though their work is somewhat different.

    Have one boy act out David's role in the story to have the children recall the story.

ink about their first few
en. (Many new things to do,
rs at first, etc.) Show
en in a kibbutz kindergarten.
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d you feel when you started
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children to watch for ways in
en learn, work, and play as
do, even though their work is
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ut David's role in the story
en recall the story.

Pinney, Young Israel, pp. 16, 17, 56.

Slides of children in kindergarten.

Slides of children at school.

Israel 1954, pp. 152, 154.

Pinney, Young Israel, pp. 18, 19, 25, 35.

Gidal, My Village in Israel, pp. 6, 15, 38, 39, 69.

Edelman, Israel, New People in an Old Land, p. 69.

Hoffman, The Land and People of Israel, p.64.

G. Families in all societies delegate responsibilities to different family members; age and sex are principles used in all societies to differentiate family roles and status.

G. People everywhere must learn to behave in the ways they do, just as we must learn to behave in the ways we do.

G. Certain family functions are found universally in all societies.

S. Gains information from pictures.

G. Each family has ways of doing things which are unique, although most of its ways are shared with other families in the same society.

G. Certain family functions are found universally in all societies.

S. Listens for main ideas and supporting details.

B. Kibbutzim children wo
do different kinds o
kibbutz.

C. Members of a family v
frequently.

1. In addition to th
day, parents fin
children. The pa
the children.

2. High school age c
visit and play wi
brothers and sist

D. The kinds of meals ea
different from ours.
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unique, although
are shared with
the same society.

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in all

ideas and
s.

B. Kibbutzim children work, too; they learn to do different kinds of jobs done on the kibbutz.

C. Members of a family visit with each other frequently.

1. In addition to the work they do every day, parents find time to visit the children. The parents provide love for the children.
2. High school age children often come to visit and play with their younger brothers and sisters.

D. The kinds of meals eaten on a kibbutz are different from ours. People eat a large breakfast and noon meal. Supper is light.

34. Referring to the pictures of children working, a
kinds of jobs do the children have? Are they li
tasks you do to help around the house? Have any
stayed on a farm? Are any of the jobs that chil
on the farm like those you see the kibbutz child
Why do you think they do one job part of the tim
a different job?" "Have you studied any family
give children some jobs to do? Do these jobs di
and girls in our society? Do they differ for bo
on the kibbutz? How do the jobs of children dif
those of adults on the kibbutz?"

Pantomiming could be used here as an activit
children. Choose six children to pantomime jobs
children on the kibbutz do daily. Have the job
card. Each child would act out his job while th
guesses what he is doing. Some of the jobs woul
gardening, wiping dishes, picking fruit, cleanin
etc.

35. Show pictures of families together and parents p
with their children. Ask: "What is this family
Who is getting the most attention? Who gets the
attention in your family?" (Discuss with childr
feelings when they do not feel they are getting
attention) "Do you think all of the families in
kibbutz are alike in all ways? Are your familie
in all ways? Why not?" Show filmstrip Family o
to illustrate the different types of family life

36. Show pictures of older children playing with the
ones. Ask: "Who do you suppose these older chi
Do your brothers and sisters play with you? Do
these children see their brothers and sisters as
you see yours? Why do you think older brothers
visit younger brothers and sisters?"

37. Read aloud and ask children to listen to find out
kibbutz children eat for breakfast, noon meal, a
List the foods for each meal on a large sheet of
Compare with what pupils eat for breakfast. Per
comparative chart can be made by a group. For a
at snack time serve typically Jewish food to sho
difference to the children.

ring to the pictures of children working, ask: "What
of jobs do the children have? Are they like the
you do to help around the house? Have any of you
d on a farm? Are any of the jobs that children do
e farm like those you see the kibbutz children doing?
o you think they do one job part of the time and then
ferent job?" "Have you studied any family that doesn't
children some jobs to do? Do these jobs differ for boys
irls in our society? Do they differ for boys and girls
e kibbutz? How do the jobs of children differ from
of adults on the kibbutz?"

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ren on the kibbutz do daily. Have the job printed on a
Each child would act out his job while the class
es what he is doing. Some of the jobs would include
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pictures of families together and parents playing
their children. Ask: "What is this family doing?
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tion in your family?" (Discuss with children their
ngs when they do not feel they are getting enough
tion) "Do you think all of the families in the
tz are alike in all ways? Are your families alike
l ways? Why not?" Show filmstrip Family of Israel
llustrate the different types of family life.

pictures of older children playing with the younger
Ask: "Who do you suppose these older children are?
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tz children eat for breakfast, noon meal, and supper.
the foods for each meal on a large sheet of paper.
re with what pupils eat for breakfast. Perhaps a
rative chart can be made by a group. For an activity
ack time serve typically Jewish food to show the
rence to the children.

Slides of families.

Pinney, Young Israel, p. 60.

Gidal, My Village in Israel, p. 26.

Filmstrip: Family of Israel, Encyclopedia Britannica.

Pinney, Young Israel, pp. 49, 59.

Gidal, My Village in Israel, p. 26, 27.

Joy, Young People of the Eastern Mediterranean, p. 178.

Gidal, My Village in Israel, p. 20-7.

Background paper.

. All people everywhere have certain basic physiological drives, although they satisfy them differently.

. A division of labor makes it possible to increase production.

. Ways of living differ from one society to another; indeed each culture is unique.

. All cultures require a certain minimum of reciprocal behavior for cooperation to obtain subsistence and other ends of social life.

. Functions of the family vary widely from society to society.

. Gains information from pictures.

E. Children on a kibbutz enjoy a variety of recreational activities.

F. People on the kibbutz work in the fields to grow food. They raise corn, wheat, fruits, and garden vegetables. However, each man is assigned one of several jobs; no farmer tries to do all of the jobs our farmers will do. In return for their work, people share the products and things purchased by sale of products. No father works to support just his own family. Children are supported by the joint efforts of the community. Money is not used within the kibbutz.

38. Show children slides and pictures of children playing at the kibbutz. Play an Israeli game such as Meirutz Le-Veith Merchatz or Pa'Am Akhat with the class. Ask children: "Do the children at the kibbutz play the same games we would play?" Have them note the similarities.

39. Teach the children some of the folk songs of Israel using the Folkways recordings or the videotape, Music of Israel.

40. Read"The Thief Who Was Too Clever"to the class. Ask them to compare it with other folktales they have heard.

41. Read section IV from the story about David. Ask the children why people who live on a kibbutz need to eat big meals in the morning and at noon. Make a bulletin board showing a kibbutz breakfast and, contrast with it, the kind of breakfast an American child might eat. (Use pictures cut from magazines or children's drawings.)

42. Read a short story about an American child who goes shopping with his grandmother. Ask: "Do you think this could happen on a kibbutz? Do people on the kibbutz need to buy groceries? Do they use money? Who provides the things they need? Who provides the money for the things you need?" Ask children to think back to story of David. "What did David's father do? Did he do all jobs on the farm? How was he paid for his work?"

43. Show pictures of people working on farms and let children review what they have learned about the jobs people do. As you show pictures, ask children to name some of the foods they see. Use the filmloop The Kibbutz to illustrate the preparation of food.

Also review pictures shown earlier (e.g. Edelman, p.69, Pinney, p.35, Gidal, p.39.)

slides and pictures of children playing . Play an Israeli game such as Meirutz atz or Pa'Am Akhat with the class. Ask the children at the kibbutz play the same play?" Have them note the similarities.	Slides of children playing. Pinney, Young Israel, pp. 48-9. Hi Neighbor, Book Two, pp. 32, 35 - 36.
dren some of the folk songs of Israel ways recordings or the videotape, Music	Recordings: Israeli Songs for Children and Holiday Songs of Israel, Folkways Scholastic Records. Videotape: Music of Israel, Chelmsford ITV.
Who Was Too Clever"to the class. Ask e it with other folktales they have heard.	"The Thief Who Was Too Clever,"Hi Neighbor, Book Two, p. 29.
V from the story about David. Ask the eople who live on a kibbutz need to eat he morning and at noon. Make a bulletin a kibbutz breakfast and, contrast with it, eakfast an American child might eat. (Use rom magazines or children's drawings.)	A Day on the Kibbutz, part IV. See Appendix for story.
tory about an American child who goes his grandmother. Ask: "Do you think this n a kibbutz? Do people on the kibbutz need es? Do they use money? Who provides the ed? Who provides the money for the things children to think back to story of David. d's father do? Did he do all jobs on the he paid for his work?"	Taylor, Now That You Are Eight, pp. 29-32.
of people working on farms and let children ey have learned about the jobs people do. ctures, ask children to name some of the Use the filmloop The Kibbutz to illus- aration of food.	Israel, 1954, p. 152. Edelman, Israel, New People in an Old Land,p. 144. Pinney, Young Israel, p.34. Gidal, My Village in Israel, pp. 15, 38.
ctures shown earlier (e.g. Edelman, p.69, Gidal, p.39.)	

G. People living in a particular physical environment use it according to their cultural values, knowledge and technology.

G. All cultures require a certain minimum of reciprocal behavior for cooperation to obtain subsistence and other ends of social life.

G. Machinery makes possible greater production per person.

G. A division of labor makes it possible to increase production.

G. Ways of living differ from one society to another; indeed each culture in unique.

1. The kibbutz sells som
   in the cities; it hel
   money to buy things i
   itself.

2. People on a kibbutz d
   buy clothing. They g
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1. The kibbutz sells some of its food to people in the cities; it helps the cities and gets money to buy things it cannot produce itself.

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2. People on a kibbutz do not go to a store and buy clothing. They go to a clothing storehouse where it is given to them. They don't have to pay for things at the storehouse because their work pays for the clothing.

44. Ask: "What did you see in the pictures tha
how hard the people work?" (working withou
using water sprinklers) Use the map to rev
that much of Israel is very dry and it take
work to irrigate (water) the crops. The cl
an experiment with two small plants. Child
give one water and the other sunlight. Ask
farmers on a kibbutz have as many machines
as our farmers have? Who does the extra wo
life different on a kibbutz because of this
people on a kibbutz live together as famili
instead, are children taken care of in nurs
Discuss the reasons why many different buil
needed. Go over who lives where. Explain
kibbutz couldn't function so efficiently if
have their housing separated.

45. Through hard work, however, the people rais
food than they need to feed the people livi
kibbutz. Ask: "What do you suppose happen
extra food? Why do you suppose they work s
raise this food if they don't need it to ea
Show slide of oranges being shipped.

46. Ask children to think about how the kibbutz
the money gained from selling food. "What
need that they couldn't grow or make on the
(clothing, etc.) "Where do you buy clothes
families in kibbutzim need to buy clothes?
kibbutz get the clothes for the storehouses

ee in the pictures that tells us
ork?" (working without machines,
s) Use the map to review the fact
s very dry and it takes much hard
er) the crops. The class can do
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e other sunlight. Ask: "Do the
have as many machines to work with
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ibbutz because of this? Why don't
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wever, the people raise more
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do you suppose happens to the
ou suppose they work so hard to
ey don't need it to eat?"
being shipped.

Slides of fruit being shipped.

about how the kibbutz might use
selling food. "What would people
't grow or make on the kibbutz?"
ere do you buy clothes? Do
need to buy clothes? How does the
es for the storehouses?"

G. Ways of living differ from one society to another; indeed each culture is unique.

S. Uses table of contents.

G. In almost all societies some aspects of socialization of children are entrusted to people outside the child's family.

G. In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.

G. In every society human beings learn a culture in the process of growing up.

G. Both positive and negative sanctions are used to teach the child to act in certain ways.

G. Within the primary group of the family in our society, the parents and older siblings direct expectations (organized into roles) toward the child. In some societies aunts and uncles or other relatives also play a part in teaching roles to children.

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3. Although children need no money on the kibbutz, they are given a small allowance when they go on on vacation.

III. Children in a kibbutz are taught what is good and bad behavior, although they learn much of this expected behavior from people other than their parents. (e.g. nurses, teachers, older brothers and sisters.)

A. In a kibbutz, an important part of good behavior is being a good friend and doing one's share of the work.

47. Read aloud the story about a family that is planning to visit some relatives in Tel Aviv. Ask: "What might the people need that they don't use on the kibbutz? Where do you suppose they will get it? Will they need money? Where will they get it?"

Judy's Visit to Tel Aviv. See Appendix.

Slides of Tel Aviv.

48. Review story about David and one of his friends who misbehaved and was punished by the nurse. (Let children use table of contents of story to locate parts of the story that should be reread. Ask the children to listen to find out what the boy has done wrong.) Ask: "How did the nurse punish the boy? How did the other children help the boy learn to behave? Do you try to do things the way your friends want you to? Why? Can you think of any behavior like this that would be punished in your family?"

A Day on the Kibbutz, parts VI and X. See Appendix.

Give the children the worksheet on behavior. They are to determine why the boy or girl acted wrongly and let them judge what the punishment should be.

See Appendix.

G. All cultures require a certain minimum of reciprocal behavior for cooperation to obtain subsistence and other ends of social life.

B. Values which parents think most important for children to learn are work, love, humanity, responsibility to the kibbutz, and good character.

G. In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.

G. Societies differ as to how they expect people to act and as to what they think good and bad.

G. Ways of living differ from one society to another; indeed each culture is unique.

G. All people, regardless of where they live or to what race, nationality, or religion they belong, have many things in common.

49. Read a story about "being a friend" from Now That You Are Eight. "Would the girls behavior be considered bad if she were living on a kibbutz?"

Taylor, Now That You Are Eight, pp. 15-20.

Discuss how the Japanese girl should have been treated.

50. Go back and review the activity #45. From this have the children compile a list of behavior rules. Discuss what rules the kibbutz children would be more likely to obey and which ones American children should obey. Note the similarities of behavior rules.

51. Invite an exchange teacher or student or a person who has been to Israel to talk to the class about Israel. Make a list of questions to be asked. Include questions on the kind of behavior expected of children on a kibbutz. (Or if visitor has not been to a kibbutz, ask him to compare kinds of behavior expected of Israeli children in general with kinds expected of children in this country.)

G. Both positive and negative sanctions are used to teach the child to act in certain ways.

G. In almost all societies some aspects of socialization of children are entrusted to people outside the child's family.

G. In almost all societies some aspects of socialization of children are entrusted to people outside the child's family.

G. Within the primary group of the family in our society, the parents and older siblings direct expectations (organized into roles) toward the child. In some societies aunts and uncles or other relatives also play a part in teaching roles to children.

S. Applies previously-learned concepts and generalizations to new data.

S. Gains information from pictures.

G. In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.

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C. When children misbehave, they are punished by nurses or teachers and only infrequently by parents; the teachers and nurses teach the children to help each other and to work together as a group.

52. Ask the children to think back to the stories about kibbutz children who misbehaved. How did those children know they had been bad? Who told them or punished them? (nurses, teachers, seldom parents)

53. Put "nurses, teachers, parents" on the board in three well-spaced columns. Referring to the list of rules for kibbutz children, have class members classify each rule under the proper heading. Some rules may go in more than one column. During the accompanying discussion, ask: "Are parents with their child very much of the time? Do you suppose they punish them very often? What other kind of family can you think of where the parents leave the job of punishing children to others?" (Hopi) "Do parents help teach children how to behave even if they don't punish them?"

Give worksheets in which the children are to read about a problem and decide who should discipline the child: nurse, teacher, or parent.

See App
works

54. Show pictures of kindergarteners. Ask someone to describe what the children are doing. (going somewhere together, staying in line together, getting along nicely, etc.) Ask: "Does that remind you of what you were taught in kindergarten? Why is it important?"

Slides

Pinney,

Gidal,
Israe

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See Appendix for
worksheets.

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ying in line together,
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Slides of kindergarteners.

Pinney, Young Israel, p.16.

Gidal, My Village in
Israel, p. 7.

G. All cultures require a certain minimum of reciprocal behavior for cooperation to obtain subsistence and other ends of social life.

G. Within the primary group of the family in our society, the parents and older siblings direct expectations (organized into roles) toward the child. In some societies aunts and uncles or other relatives also play a part in teaching roles to children.

G. The family is the basic social group found in all societies; certain family functions are found universally in all societies.

G. Families in all societies delegate responsibilities and rights (specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and status.

G. Although the family as a basic group is found in all societies, families differ widely from society to society, as to how they are organized and as to their functions.

IV. Children in a kibbutz have pa
brothers and sisters even tho
not live together in the same
family provides for some func
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societies have families, alth
differ as to functions and or
Each learned way of life is s
different. (A kibbutz family
from most other families in t
does not live together, nor d
economic function.)

IV. Children in a kibbutz have parents and brothers and sisters even though they do not live together in the same house. The family provides for some functions which are provided in all societies. All societies have families, although they differ as to functions and organization. Each learned way of life is somewhat different. (A kibbutz family is different from most other families in that the family does not live together, nor does it have an economic function.)

55. Ask children to remember some other people who visit young kibbutz children. (older brothers and sisters, maybe other people who work on the kibbutz) Ask: "Do you think these people help teach the children what is right and wrong?"

Culminating Activities

56. Show film Israel, Land of Promise to show all of Israel and how it has developed or the videotape From the Children of Israel: Shalom.

57. Transform the class into a "Day On the Kibbutz." Have children dress in shorts and have a definite job to do. Go through daily activities and the evening visit to the parents. Serve cookies and play Israeli records. Dances and games could be played.

ıember some other people who visit
ıren. (older brothers and sisters,
who work on the kibbutz) Ask:
people help teach the children
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into a "Day On the Kibbutz."
in shorts and have a definite
ugh daily activities and the
e parents. Serve cookies and play
ances and games could be played.

Film: Israel, Land of Promise, Associated Film Services.

Videotape: From the Children of Israel: Shalom, CHILDREN OF OTHER LANDS, Chelmsford ITV.

Hi Neighbor, Book Two, pp. 27 - 37.

G. People everywhere must learn to behave in the ways they do, just as we must learn to behave in the ways we do. (Culture is learned, not inborn.)

G. Each way of life (culture) is unique.

S. Applies previously-learned concepts and generalizations to new data.

S. Generalizes from data; tests hypotheses against new data.

G. All people have certain physical drives, although they satisfy them differently.

G. Certain family functions are found universally in all societies.

G. Human beings everywhere have acquired a need for positive affect (affection) and interaction with other human beings (gregariousness).

V. All people, regardless of where they live or to what race, nationality, or religion they belong, have many things in common.

58. Make a mural contrasting American family life with kibbutz life. Perhaps add scenes to show contrasts with family life of other societies studied during grades one and two. Possible scenes: mealtime, sleeping room, jobs of children, jobs of mother, taking care of babies, family playing together or sharing things together, or being together. If comparison is done only between kibbutz and American families, include some scenes such as family mealtime compared with communal mealtime; child's bedroom compared with dormitory room; U.S. child carrying groceries and kibbutz child feeding chickens; American mother playing with child and kibbutz mother visiting child, etc.

Then ask children to look at scenes for things that are alike. (All people must eat and sleep. Children are taught to do jobs, although the jobs may differ. Mothers provide children with love in every society, etc.)

G. Human beings everywhere exhibit the same kinds of emotions.

59. Select prints from The Earth, Home of People picture packet that depict children engaged in activities in cultures that have not been studied.

Ask: "What do you see in the picture? How are the people in the picture like you and me? How are they not like you and me? If you had a chance, would you like to spend some time with the people in this picture?"

Handle the discussion in a nonjudgemental probing manner. This discussion should provide some evaluative data regarding children's understanding of the concepts and attitudes developed in the study of the cultures in the program.

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Study prints: The Earth, Home of People, Silver Burdett.

EDUCATIONAL MEDIA

BOOKS

Clymer, Eleanor, Now That You Are Seven, New York, Association Press, 1963.

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Essrig, Harry and Abraham Segal, Israel Today, New York, Union of American Hebrew Congregations, 1964.

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Gidal, Sonia and Tim, My Village in Israel, New York, Pantheon, 1959.

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Hoffman, Gail, The Land and People of Israel, New York, Lippincott, 1960.

Holisher, Desider, Growing Up In Israel, New York, Viking Press, 1963.

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Pinney, Roy, Young Israel, New York, Dodd, Mead and Company, 1963.

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FILM-LOOP

Community Life in Israel: Ealing Film-Loops.

FILMS

Israel, Land of Promise, As Service.

This Is Israel, Weston Wood

FILMSTRIPS

Family of Israel, Encyclope

Negev Desert, Encyclopedia

This Is Israel, Encyclopedi

RECORDINGS

Holiday Songs of Israel, Fo Scholastic Records.

Israeli Songs for Children, Scholastic Records.

SLIDES

1. Desert land with Bedoui distance
2. Fertile valley
3. Fish ponds and cultivat
4. Barren, rocky hills of
5. Olive grove
6. Large cotton field

at You Are Seven,
Press, 1963.

New People in An
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el, New York,
y, 1963.

World Library -
e Incorporated,

t You Are Eight,
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EDUCATIONAL MEDIA

FILM-LOOP

Community Life in Israel: The Kibbutz, Ealing Film-Loops.

FILMS

Israel, Land of Promise, Associated Film Service.

This Is Israel, Weston Woods.

FILMSTRIPS

Family of Israel, Encyclopedia Britannica.

Negev Desert, Encyclopedia Britannica.

This Is Israel, Encyclopedia Britannica.

RECORDINGS

Holiday Songs of Israel, Folkways Scholastic Records.

Israeli Songs for Children, Folkways Scholastic Records.

SLIDES

1. Desert land with Bedouin Camp in the distance
2. Fertile valley
3. Fish ponds and cultivated land
4. Barren, rocky hills of Judea
5. Olive grove
6. Large cotton field

7. Cow barn with cows grazing on the Mizra Kibbutz
8. Cows grazing near bundled hay on Kibbutz
9. Young calf in crib in barn on Kibbutz
10. Kibbutz farmers using machine to chop stalks for feed
11. "Chicken Hotel" (large chicken coop on Kibbutz)
12. Chickens laying eggs and enjoying the view from "Chicken Hotel"
13. Tomato picker emptying bucket of tomatoes into box
14. Man picking grapes in Kibbutz vineyard
15. Man and woman packing grapes for shipment to market
16. Two boys sitting on camel
17. Four camels riding in open truck
18. Housing and floral landscape on Kibbutz
19. Farmer and wife standing in front of their house
20. Mother and son standing next to sink and stove in farmer's kitchen
21. Farmer and family sitting at table in living room in farmer's house
22. New d
23. Worke readi
24. Kitch Kibbu
25. Mothe daugh
26. Fathe lawn
27. Girls
28. Fathe playg
29. Boys a kinder
30. Child elemen
31. Teenag
32. Boys p
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38. Israel tents

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market

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floral landscape on

wife standing in front of

son standing next to sink
n farmer's kitchen

family sitting at table in
in farmer's house

22. New dining hall on Kibbutz

23. Workers having lunch, chatting, and reading newspaper in dining hall

24. Kitchen for dining hall on Mizra Kibbutz

25. Mother reading book to young daughter on lawn of Kibbutz

26. Father playing with daughter on lawn of Kibbutz

27. Girls relaxing on hammock

28. Father and young child playing on playground of Kibbutz kindergarten

29. Boys and girls sitting at table in kindergarten with toys in background

30. Children at desks with teacher in elementary classroom

31. Teenagers in classroom with teacher

32. Boys playing with mule

33. Two boys boxing

34. Three chums, about eight years old, arm in arm

35. Large group of boys standing with camp director

36. Boys on a hike

37. Israeli scouts in tree house

38. Israeli girl scouts standing near tents

39. Israeli scouts at flag-raising ceremonies

40. Road sign pointing the way to many cities

41. Partial view of Jerusalem

42. Jerusalem as seen from "old wall"

43. Clock tower standing in a square in Jaffa

44. City and part of Haifa during day

45. City and part of Haifa at night

46. People crossing street in downtown Tel Aviv

47. Apartment houses in Tel Aviv

48. El Al Airlines office building in Tel Aviv

49. Supermarket in Tel Aviv

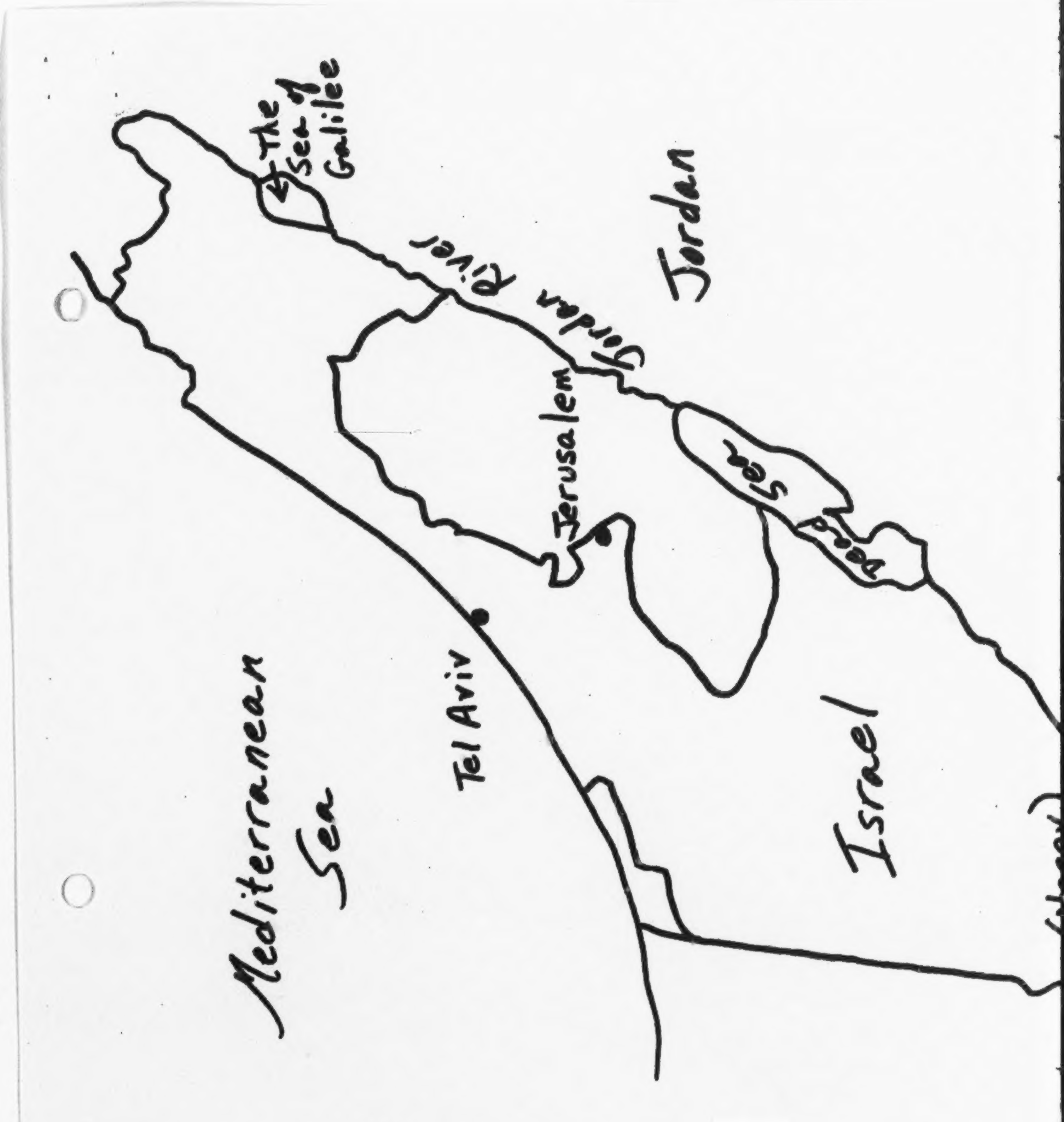
50. Cinema in Tel Aviv

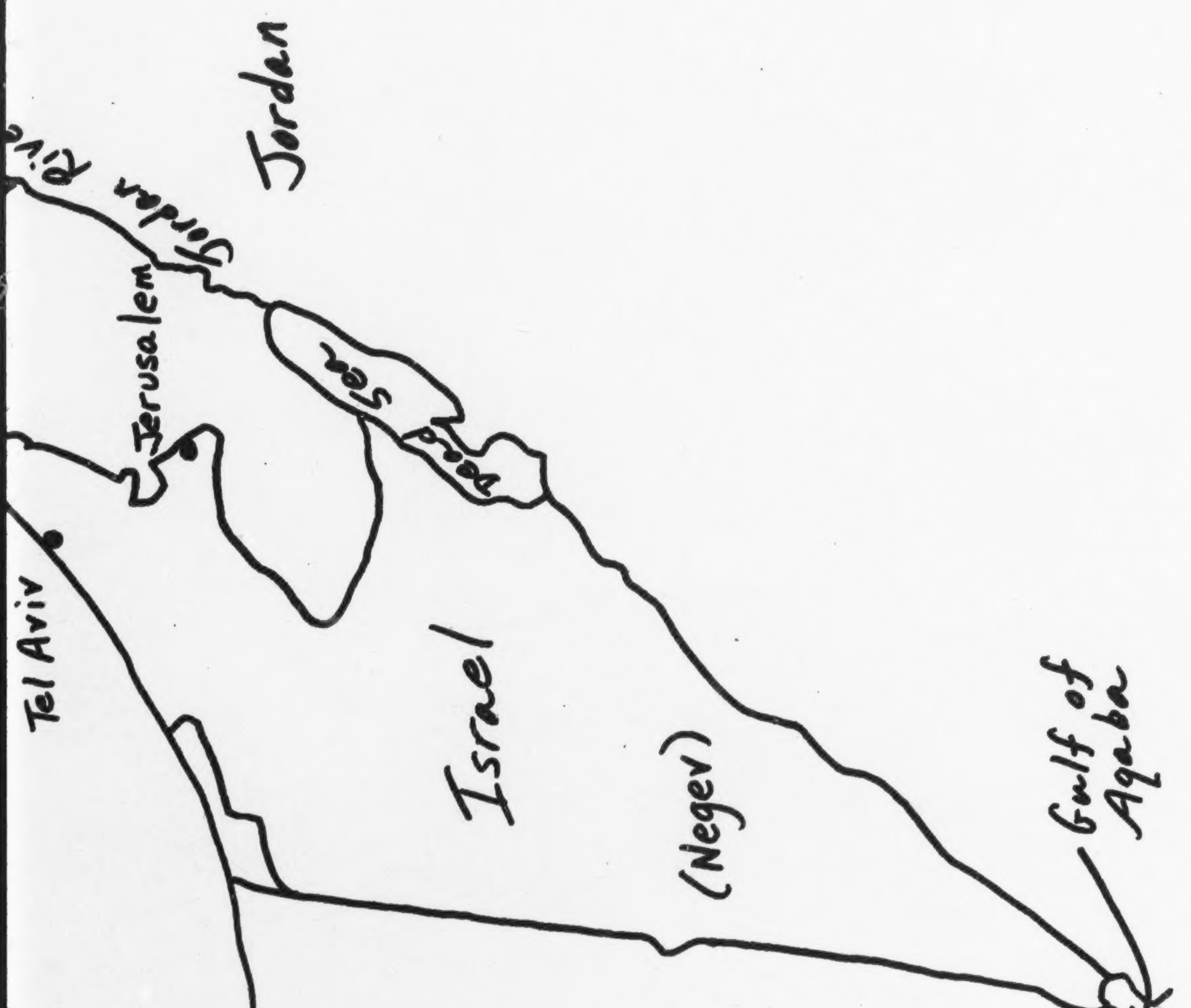
VIDEOTAPES

From the Children of Israel: Shalom, CHILDREN OF OTHER LANDS, Chelmsford ITV.

Music of Israel, Chelmsford ITV.

APPENDIX


The Sea of Galilee
Jordan River
Jordan
Jerusalem
Dead Sea
Tel Aviv
Mediterranean Sea
Israel


Jordan
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Jerusalem
Tel Aviv
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Israel
(Negev)
Gulf of Aqaba

ZAWT YIS-RAH-EL THIS IS ISRAEL

A DAY ON THE KIBBUTZ

PART I

David turned in his sleep. He put his hand over his eyes to shut out the light that was waking him up. It was no use. The nurse had opened the curtains. Now she rang the bell that meant, "You'd better get up, because you have only fifteen minutes to get ready for school!"

David opened his eyes, jumped out of bed, and hurried into his clothes. It was 6:30 in the morning, but the sun was already very warm. He put on a short-sleeved shirt and short pants. Each of the other seven children who slept in David's room got up and dressed in nearly the same kind of clothes. They washed their faces and brushed their teeth. Then they walked across the hall to the schoolroom, in the same building where they slept.

PART II

David sat down in one of the desks in the classroom. Out of the window he saw some of the older children going to work in their gardens for a half hour or so before breakfast. David was one of the youngest children who lived in the building, however. He was just seven, and his group had school the first thing in the morning -- even before breakfast!

Now the teacher came in, followed by a few children who had been slow getting up. Even if the school was just across the hall from the bedroom, you had to hurry to get ready in fifteen minutes!

"Hey, Sam!" David called to his friend. Sam was trying to slip into his seat before the teacher noticed that he was late. "What's the matter," David teased, "couldn't you get up at 6:30 like you're supposed to?" Before Sam could answer, the teacher turned to the class. They sat up straight in their seats and listened eagerly to find out what would happen during the day.

Just as David has hoped, she began talking about the kinds of jobs people do on the kibbutz. Last week she told the class that, since they were seven, they would have to learn about all the different kinds of work that the men do. David had been looking very carefully every time he went outside to see if he could see someone doing a job that he'd never noticed before. David already knew what his father did. He saw him almost every day when he played ball in the playground. His father worked in the fields, helped to grow corn, wheat, and food for the farm animals. Adam's father worked in the big orange groves with many other men. The people on the kibbutz grew many oranges, grapefruit, and lemons. They raised so many that some of them were shipped to the cities. Esther's father didn't work in the fields or in the fruit orchards. He worked in the machine shop where tractors and other farm machines were repaired. David knew about many of the jobs men did, but he hoped they would learn about some new ones today.

"Today," said the teacher, "I have a surprise for you. Mike's father said that we could hike to the place where the fishermen mend their nets. Have any of you been there before?" Only Mike raised his hand. He said that, one day when he visited his parents, his father showed him where he worked and how the fishermen took care of their nets. Mike thought it was so interesting that he wanted all the children in the class to see it. "We will go right after breakfast," said the teacher. "Now we must talk about the job of the fishermen so that you will know what to look for."

PART III

The time before breakfast went quickly. At 7:30, all of the children left the schoolroom. The dining room was nearby, next to the big building where the cooking was done. In the dining room, David saw all of the older children who had been working in the gardens. Those boys and girls were in grades 3, 4, 5 and 6. Because they went to school and slept in the building David slept in, they ate in the dining room with the seven-year-olds.

The dining room was noisy. "Where's the food?" shouted Sam, one of the older boys. "I've been working since 6:30, and I'm hungry!" one of his friends added. Through the window, David could see the nurses bringing huge platters of food from the kitchen next door. Soon it was on the table. David and Adam each took good helpings of fried fish that came first. Next came a big bowl of corn and a plate of cheese. A bowl of oranges was set in the middle of the table. Both boys also drank large glasses of milk.

"This is a very good breakfast," David thought. "It should give me enough energy to walk to the river." As they ate, the children talked and laughed together. They planned their trip to see the fishermen.

PART IV

Breakfast was over at eight o'clock, and the older children went back to school. David's class started out on the long walk. They went by the building where David's mother worked every day. She helped to wash the clothes for all of the people on the kibbutz. Judy's mother worked in the next building where the new clothing was kept. When someone needed a new coat or a dress, she found one just the right size in the big storeroom.

Soon the children were out of the village and walking through the fields. They waved at workers they knew. They sang songs as they hiked along. Pretty soon, they were at the banks of the river. The first thing they saw was a great big fishing net hung up on some poles to dry. Then they noticed many boats far down the river. Then they got down to the shore. Mike's father was there, just as he had promised. He was mending, or sewing together, a large rip in one of the nets. Another man was hanging up some nets to dry. Everyone was busy, but there were no fish to be seen. Mike's father explained that the fishermen sailed their boats down the river to the lake. They usually stayed out in the boats until evening and then brought in the catch of fish for the day. "Speaking of fish," thought David, "I'm certainly hungry. It must be nearly time for dinner."

Finally, the children had asked all of the questions they wanted to ask and had taken a good look at the fishing boats and the nets. The teacher called them together and they began the walk back to school. They went a different way, through a newly planted grove of trees that would grow into a forest some day. This path took them back past the building that the high school boys and girls lived in. It was in a different part of the village, all by itself. David's brother, Joe, was in high school. Once in a while he came to visit David. When he came, they usually played ball or went for a walk so that David could show Joe the garden he was helping to take care of. Sometimes they even climbed the big old tree in front of the school. David liked his brother so well that he wished he could see him every day.

No sooner had the second graders returned to school than it was time for dinner. They talked for a few minutes about what they had seen. "Tomorrow," said the teacher, "you are each going to draw a picture of your father at work. I want you to think about what you will put into the picture so that everyone will know what the job is like. Now you must hurry to the dining room, or you will be late for dinner."

PART V

Dinner was David's favorite meal. For one thing, he was always hungry after a morning at school. David also liked dinner because it was the biggest meal of the day. Today the nurses brought in vegetable soup first. There were also hamburger patties and beans from the vegetable garden. For desert they had cake. David and his friends laughed and talked as they ate. Mike teased one of the girls because she ate so fast. "I'm just eating fast so that I'll have time to go to the library before rest time," she said. Suddenly David remembered that he wanted to find a book about farming so that he could bring it to school to help the class learn about his father's job. He would have to hurry, too.

After dinner, the children went back to their bedrooms. Most of them took a shower during the fifteen minutes between dinner and the rest hour. It was so warm during the middle of the day that the shower helped to cool them off. David dashed into the shower room and out again so quickly that he hardly had time to get clean. "Oh well," he thought, "I hope I got the blackest dirt off. It felt good to cool off after the long walk, anyway." Then he walked over to the building a block away that was used as a library.

The library had books for children and grown-ups, too. David had been there before, so he knew just where to look for books that he could understand. On one shelf he saw a book with a picture of a man driving a tractor. He opened it and went through it page by page. He hoped that the librarian thought he was really reading it. There were a few words he knew on each page, but most of them were new to him. The pictures showed many different kinds of farms, though, and some of them looked like the fields he saw on the kibbutz. He decided to take the book to school and ask the teacher to read aloud from it. That way the other children could have a chance to enjoy it, too.

By the time David got back to the school building, it was nap time. The other seven children in his bedroom were already in bed. Some of them were sleeping. Others were reading or looking at picture books. David took his book to bed with him, planning to look through it again before he took it to school. As he bent over the book, his head nodded a little. Before he knew it, he was sleeping soundly.

David woke up when Mike poked him several times and finally pulled his pillow out from under him. "Wake up," he called. "We're planning a ball game when we get through with our work. Whose team do you want to be on?" That got David up in a hurry. The boys talked excitedly about the last game and each was sure that his team would win today. They were still talking about it when the nurse came in to remind them that it was 2:30.

PART VI

All of the children knew what 2:30 meant. That was work time. Each child had a job that he was responsible for getting done. This week it was David's turn to work in the vegetable garden. Each day he spaded a part of the garden and then turned on the big sprinklers to water those plants. The part of the garden where he had been working this week looked very good, he thought. The leaves on the plants were bright green and the beans were getting large and almost ready to pick. Still, he was glad that they changed jobs every few weeks. Working in the garden was hot work. Mike and Judy were feeding the chickens this week, but next week Mike and David would trade jobs. That way the children had a chance to learn about many different kinds of work. When David was finished with his work, he looked around to see where the rest of the boys were. They would have to start the ball game soon if they wanted to finish before supper. Mike came running from the chicken coop. Three of the other boys were with him. A few more came from the far side of the vegetable garden. Soon they were all there except Adam. "Say, David," Mike said. "Have you seen Adam this afternoon?" David thought for a minute and then he answered, "I haven't seen him all afternoon. He certainly didn't come out to work in the garden when he was supposed to."

"I know!" said Mike. "I'll bet he went over to the playground to practice kicking the ball!" "Maybe you're right," agreed David.

"I don't think he worked in the garden yesterday, either. Maybe he was playing then. No wonder that part of the garden looks so dry. I noticed that some of the girls watered it and spaded it a little bit today. Its too bad that they had to work longer just because Adam didn't do his job."

PART VII

Sure enough, when the boys reached the playground Adam was there. He was slowly kicking the ball from one end of the field to the other. Each time he kicked, he measured the distance to see how far the ball had gone. "Hey, Adam!" yelled Mike. "Don't you have anything better to do than that?" "Yes, Adam," shouted the other boys, "do you expect the rest of us to work hard while you play all day?" Adam didn't say anything. He just turned his back to them and continued kicking the ball. Finally, he threw the ball to David. "You can play with us if you want to," David said. The other boys quickly got into teams and the game began. Adam joined the game, too, but he didn't seem very happy about it.

Judy, Hannah, and Rachel had been climbing the big tree across the road from the playground. When they saw that the boys from their class were having a ball game, they came down from the tree to watch. Some of the older girls came over, too. David's older brother and another boy even walked by and stopped to cheer for David's team. The time went so quickly that they hardly noticed when their audience disappeared in the direction of the swimming pool.

The game ended in a tie. Just as they were deciding to play for three more points, the supper bell rang. Nobody wasted time arguing. The boys were off in a minute, running as fast as they could go to the dining room. The girls who had gone swimming beat them, though. They already sat in their places waiting patiently for the boys and the food. "Who won the game?" asked Judy. "Oh, it was a tie," answered Mike. "We don't care, though. We only play for the fun of it."

PART VIII

When David saw the milk, bread, and jam that the nurse brought in, he couldn't help secretly wishing that this was the noon meal instead of supper. He was really hungry! How good another hamburger would taste now! The bread was freshly made, though, and it did taste delicious with jam made from oranges and grapefruits grown on the kibbutz. As they ate, the boys talked about the fun they had had playing ball and the girls teased each other about which one could swim the best. "Well, I know that I'm not the best one," said Susy. "But I don't care. I could only be best if I were the only one there and that certainly wouldn't be any fun! It's much more fun to do things when lots of people are together."

After two glasses of milk and several pieces of bread, David felt contented. "Are you ready to go, David?" Mike asked. "In a minute," said David. "I just want to get that book that I found at the library today. Maybe my dad will read some of it to me tonight." Mike's parents lived in the room next to David's parents. Nearly every night, the two boys walked over together to visit them. Some days David's father and mother went out walking with him. Usually they stayed inside and talked together.

PART IX

When David knocked on the door, his mother opened it. Hugging him tightly, she said, "My goodness, but you're dirty! What did you do all afternoon? Don't you children take showers any more?" David knew she wasn't really scolding him, so he told her about the baseball game and about the trip to the river. He showed his father the book about farms and asked him to read the part that told about the job he did.

After his father had read for a while, he asked, "Do you know about the way that we get water for our crops?" David hadn't thought much about that. He knew that it hardly ever rained where he lived, but the water he used on the vegetable garden must have come from somewhere. "No, I guess I don't," he told his father. "Let's see if this book tells about that," his father said. David's father looked through the book until he found a picture of an irrigation ditch. He read about the way that water from lakes and rivers, like the one he had visited in the morning, could be stored and sent through pipes to the sprinklers in the fields. "Let's mark this," said David. "I want the teacher to read it to all of the children tomorrow."

While David's father read to him, his mother fixed some cold fruit juice and a plateful of cookies. David ate them as though he hadn't had any supper. This was one reason he always liked to visit his mother and father. Mother knew what kind of cookies he liked best and she usually had some of them on hand. Just as they were finishing the lunch, David's older brother, Joe, came in. He took the last cooky and, slapping David on the back, asked, "Well, how's the great ball player? Did you win that game this afternoon?" By the time David had finished telling all about the game for the second time, it was nearly 8:30. His parents walked back to the dormitory with him. Joe went to the high school building alone. He turned and waved good-bye to David. "You'll certainly win the next game if you play as well as you did today," he shouted.

PART X

As David walked into the bedroom, he could tell that something was wrong. The nurse was scolding someone. He heard her say, "Why do you think you don't have to work as much as the other children? If you want to live on a kibbutz, you have to be a good worker. You know what would happen if your father and some of the other men decided they didn't want to go to work in the fields. The crops would die and the people who live on the kibbutz wouldn't have enough to eat. You should talk to the other children who are supposed to work in the vegetable garden. Tell them you're sorry that the plants in your part of the garden are getting dried and yellow and the beans are small and shriveled up. And you should thank the girls who helped you out today by spading and watering where you should have been working. I saw them. They are good kibbutz children, but you should be ashamed of yourself!"

"That's right, Adam," said Mike. "Oh, be quiet!" shouted Adam, and he hit Mike on the arm. Then he walked over to one side of the room and stood there all by himself. No one said a word. Finally, Mike said, "That's all right, Adam. I know you hit me because you were mad. We're not angry with you, but we want you to work with the rest of us who live on the kibbutz. You know how important hard work is here."

"Yes, I know," said Adam, "and I'm sorry that I didn't do my part. If you fellows can work when you're supposed to, I guess I can, too. Tomorrow I'll do some extra work to repay those girls who helped me today."

JUDY'S VISIT TO TEL AVIV

by

Diane Munson

It was a hot, windy day. Judy ran out the door of the dining room. Her long hair blew into her face as she raced across the grass. She heard someone calling behind her, but she was in too much of a hurry to turn around. "It's probably Becky," she thought, "and I can't wait for her today!" She ran and ran until she reached the house where her parents lived.

When Judy came to the door, she very carefully smoothed her tangled hair and walked inside, trying not to show that she was out of breath. Her parents weren't fooled, though. Mother looked up from the book she was reading. "My goodness, you must have been in an awful hurry to get here tonight!" she said. But she had a twinkle in her eye, and Judy felt sure that she understood. Father looked out of the window. "Here comes your sister all by herself," he said. "Were you going so fast that she couldn't catch up to you?"

In a minute Judy's sister, Ruth, came into the room. "Hi, Judy," she said. "Didn't you hear me calling to you? I walked behind you all the way over here, but you wouldn't slow down at all. You must be really excited about our vacation!"

"Oh, I am," answered Judy. "That's all I could think about today, and I could hardly wait to finish supper so that we could talk about it. Can you believe that tomorrow's the day we leave?"

On the following day, Judy's whole family was going to travel by bus all the way from the kibbutz in northwestern Israel to the big city of Tel Aviv, on the coast of the Mediterranean Sea.

"How long will it take to get there?" Judy asked.

"The trip will take us five or six hours," Father said.

"We'll bring some cookies and fruit to lunch on while we ride," said Mother. "That way the time will go faster."

Judy thought to herself for a minute. Then she said, "This is the first time our whole family has ever gone away from the kibbutz, isn't it?"

"Yes," answered her mother, "and you girls have never seen your cousin, Sarah, who lives in Tel Aviv. She's nine years old, Ruth. You're only a few months younger than she is."

"Does she look like Aunt Mary?" asked Judy. She could remember when Aunt Mary and Uncle Mark had visited the kibbutz two years ago. They were the only relatives she had met who did not live on a kibbutz. She thought that they had very pretty clothes and they even had their own car. Now she would be able to see what kind of a house they lived in.

As Judy thought about it, she wondered what it would be like to live in the city, in a house with your whole family. Imagine living with Ruth, Mother, and Father in a big house! It would seem strange, she decided.

"Have you been to their house?" she asked Mother.

"Only once, many years ago," answered her mother, "and they have moved to a new one since then."

"Does Uncle Mark work in the fields like Father does?" Judy wondered.

"Of course not," said Ruth. "Tel Aviv is a very big city. There are no farms there. Uncle Mark goes to work every day, but he helps to build houses instead of growing food. They need many houses in Tel Aviv because there are so many people living there."

"Oh," said Judy. She thought about the answer for a while, but she still wanted to find out for herself.

Mother gave the girls some orange juice and a cooky. Then she said, "You had better get to bed on time tonight so that you can enjoy our trip tomorrow."

"That's right," said Judy, "and I have to get up especially early because the nurse said I can get a new dress before we go. I tried on my old one today, and it was much too short. I guess I've grown since the last time I wore it. I have to go to the clothing storehouse the first thing in the morning."

"I have a dress to wear," said Ruth, "but I'm excited about getting my allowance. I've been trying to decide what I'll spend it on."

"Maybe you'd better wait until you get to Tel Aviv!" said Father. "Perhaps you'll see some things that you'd never even think about here."

"That's right," said Ruth. "I'll just take good care of it until then."

As soon as lunch was finished, the girls said good-bye to Mother and Father and walked back to the dormitory. Judy slept in the room with the seven-year-olds and Ruth with the nine-year-olds, but they were both in the same building. They walked inside, said good-night to each other, and went right to bed, thinking about the exciting day ahead.

THE KIBBUTZ

In Israel some boys and girls live on a kibbutz. A kibbutz is a community of people who live together and share everything. They all eat together, work together, and play together. Each person has a special job and that is all he has to do. If your job was to teach school, that's all you would have to do. Some people cook, some people farm, and some people make clothes but no one person does everything.

First let's talk about what a house is like on the kibbutz. The houses aren't like our houses; they are much bigger because more people live in them. They have special houses for children, teen-agers, and grown-ups. There is a house where only 6 and 7 year olds live. They are together all the time. Until they are 18 years old, they live together. They don't live with their parents, but they see their parents in the evenings. Mother and fathers both work so it is easier for the children to stay together.

If you lived in a kibbutz and you needed a new pair of shoes, you wouldn't go downtown shopping with your mother, you would go to the community store and they would give you a pair. You don't need money in a kibbutz. Most things are made by people in the kibbutz so the things are shared. People don't get paid for working, but they don't need any money to spend.

Not everyone in Israel lives on a kibbutz, but the people on the kibbutz are very special. They are elected into the kibbutz because they are good workers and can contribute to the good of everyone. Everyone is friendly because they are together so much.

The parents in the kibbutz love their children very much just like your parents do, but because everyone must kibbutz. The houses aren't like our houses; they are much bigger because more people live in them. They have special houses for children, teen-agers, and grown-ups. There is a house where only 6 and 7 year olds live. They are together all the time. Until they are 18 years old, they live together. They don't live with their parents, but they see their parents in the evenings. Mother and fathers both work so it is easier for the children to stay together.

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The parents in the kibbutz love their children very much just like your parents do, but because everyone must work they put the children with other children so they can be cared for by their teacher or nurse. The children understand that they must live together and do not mind being separated from their parents. Because no boy or girl lives alone, no one wishes to be with their parents and no one is unhappy. They see their parents every evening but return to their own cabin to sleep with the rest of the children.

There are usually many buildings in a kibbutz. If the kibbutz is very large, the building will of course be bigger and more than in a smaller kibbutz. In every kibbutz there is a dining hall for adults, dining hall for children, sleeping cabins for children, teen-agers, and adults, a recreation hall for children, recreation hall for adults, a playground, and an administration building which is like a town hall. Remember all these buildings when we draw a kibbutz.

Every kibbutz grows its own food so they would have farms and farm equipment. There are houses where the clothes are made and the community store (remember, you don't need money!) where the people get anything they need.

ANSWER THESE QUESTIONS.

1. Does everybody in Israel live on a kibbutz? ____________

2. Why does everyone work on a kibbutz? ____________

____

3. Who do the children live with? ____________

4. How long do the children stay together? ____________

5. Why don't they need money on a kibbutz? ____________

6. What are some jobs your mother could have on a kibbutz?

____________ ____________

____________ ____________

____________ ____________

7. When do the children see their parents? ____________

8. Would you like to live on a kibbutz? ____________

9. Tell me what you liked about the kibbutz.

____

____

____

10. What is the one word that tells what the people must do in a kibbutz to make it work? ____________

NAME ______________________________

FILL IN THE BLANKS

kibbutz Jordan Jerusalem Dead Sea

desert blue and white Mediterranean

1. The main river of Israel: ______________________.
2. The saltiest sea: ______________________.
3. An Israeli farm: ______________________.
4. The Negev is a ______________________.
5. The flag of Israel: ______________________.
6. A city in Israel: ______________________.
7. Israel is on the ______________________ Sea .

CIRCLE THE ANSWER

1. Children on a kibbutz live with their parents. YES NO
2. Children on a kibbutz live with children their own age. YES NO
3. The capital of Israel is:

   TEL AVIV. JORDAN. JERUSALEM.
4. Kibbutz families eat together. YES NO
5. In a kibbutz there is a cook who prepares the food

3. An Israeli farm: ______________________________.
4. The Negev is a ________________________________.
5. The flag of Israel: ____________________________.
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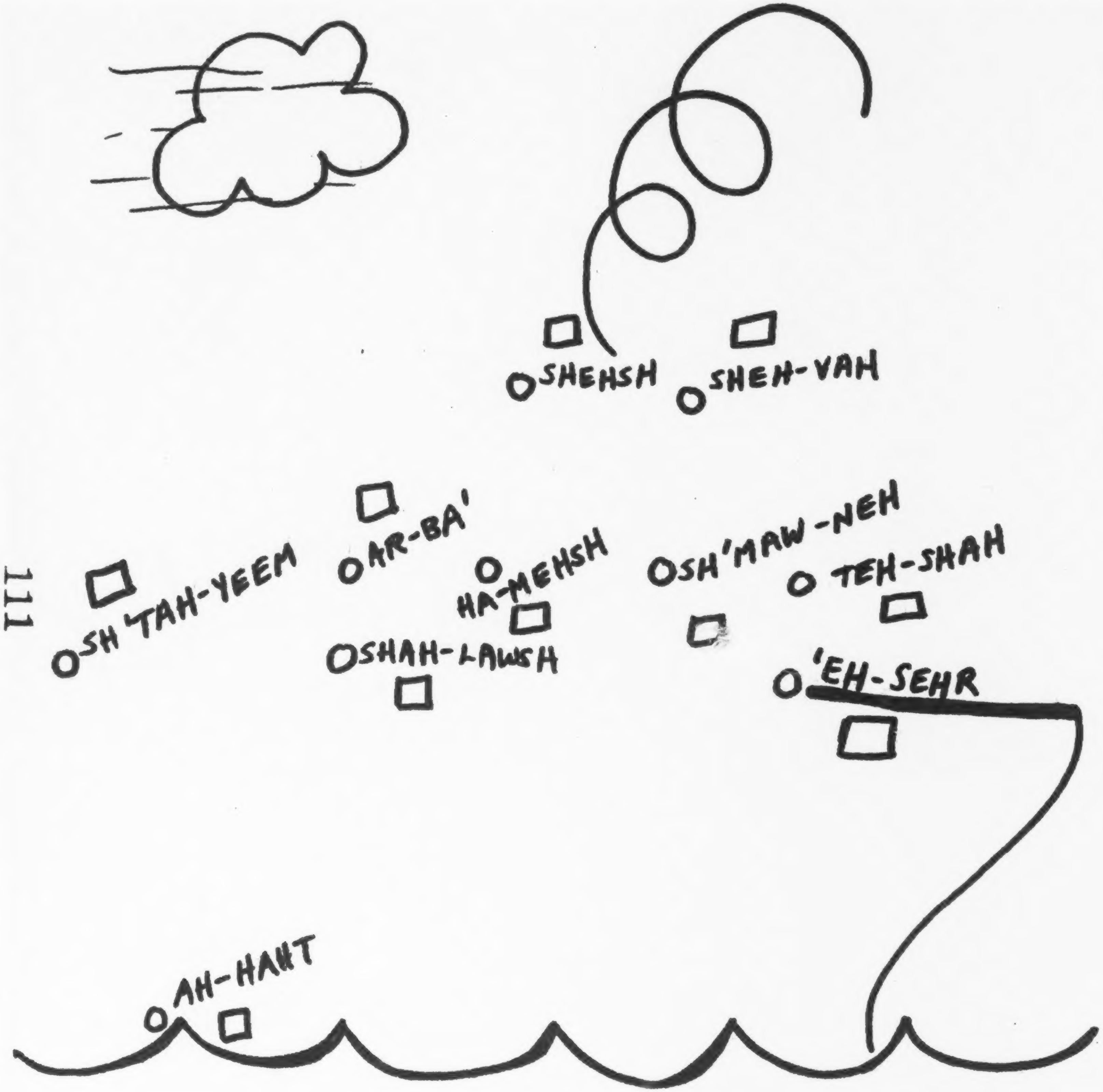
CIRCLE THE ANSWER

1. Children on a kibbutz live with their parents. YES NO
2. Children on a kibbutz live with children their own age. YES NO
3. The capital of Israel is:

   TEL AVIV. JORDAN. JERUSALEM.
4. Kibbutz families eat together. YES NO
5. In a kibbutz there is a cook who prepares the food for everyone. YES NO
6. On a kibbutz everyone works together. YES NO
7. A nurse takes care of the children. YES NO
8. Israeli children speak: HINDU. HEBREW.
9. Do children on a kibbutz work? YES NO
10. What grows on a kibbutz? COTTON BANANAS -- FRUIT


SHEHSH
SHEH-VAH
SH 'TAH-YEEM
AR-BA'
HA-MEHSH
SHAH-LAWSH
SH'MAW-NEH
TEH-SHAH
'EH-SEHR
AH-HAHT

Put the correct numeral in the box near each word.

Follow the dots and color the picture.

WHERE?

Read each story and tell where the child in the story lives.

1. Susan was having a terrible nightmare and started to cry. The little girl next to her tried to make her feel better, but she couldn't stop Susan from crying. She called for the nurse. Mrs. Silverman came and told Susan there was nothing to be afraid of. Where does the little girl in this story live?

   On a kibbutz   At home with her family

2. Aaron didn't feel very well when he was called in the morning. Instead of going to school he went over to the hospital to see the doctor. The doctor said it was just a stomach ache and to go to school. Where does Aaron live?

   On a kibbutz   In his own house

3. Alvin needed new shoes so he went to the community store and was given a new pair. Where does Alvin live?

   On a kibbutz   At home with his family

4. Ann-Beth didn't feel like working in her garden this morning, but she knew it was her job and had to be done. Where does Ann-Beth live?

   On a kibbutz   In her own house

5. David had a new baby brother, but he couldn't see him until he finished his work and could get over to the nursery. He saw his parents at night, but the baby was in the nursery. Where does David live?

   On a kibbutz   In his own house

THE STRANGER

Diane was a new girl in the kibbutz. She was seven years old so her teacher took her to the dining hall where the seven-year-olds were having their lunch. Of course she felt very lonesome because she didn't know anyone. Her teacher introduced her and she sat down to a lunch of corn and chicken. She was very hungry but ate slowly because she didn't want people to look at her.

Judith was sitting next to Diane and started talking to her. Judith was very well liked and wanted to be a friend to Diane. Diane told her that she had never lived on a kibbutz before and didn't know what to do. Judith promised she would help her to learn all about the kibbutz. How would Judith go about telling her about the kibbutz? If you were telling Diane about the kibbutz, what would you say? Think about it and then finish this story.

PUT THESE PEOPLE IN THEIR RIGHT HOUSES ON A KIBBUTZ.

Nursery Hospital Teen-agers House

Cook's House School Kindergarten

1. I am only four years old, but I don't live in a nursery. Where would I live?
   ____

2. I live with five other boys. We do everything together. Next year we will be old enough to leave the kibbutz for one year. It's fun living with other teen-agers. Which house would you put me in?
   ____

3. I'm very young, only two months old. Which house would I live in on a kibbutz?
   ____

4. My work is very important on the kibbutz. I take care of all the people and give them medicine if they get sick. Where do I belong on the kibbutz?
   ____

5. Everyone likes me on the kibbutz because I make such delicious things to eat. Where would I work on the kibbutz?
   ____

6. Children are always where I work. They read, write, and spell. My job is very important to the people of the kibbutz. Where am I all day long?
   ____

Think about each story. Decide who should punish the child for doing wrong. Circle NURSE, PARENT, or TEACHER. Remember, these children live on a kibbutz!

1. Richard was very angry that David did better in his math test so he scribbled on David's perfect paper. Who should punish Richard for being such a poor sport?

NURSE PARENT TEACHER

2. Ruth didn't clean her room before going to school. Most of her clothes were on the floor and her bed was very messy. It is a rule of the kibbutz for each child to take care of his own things. Who do you think punished Ruth for her messiness?

NURSE PARENT TEACHER

3. While eating a snack at their parents' room, Tom and Jacob spilled some fruit juice on the couch. Their mother told them to be very careful, but they were fooling and spilled a whole glassful. Who do you think will punish the boys?

NURSE PARENT TEACHER

4. Irving was running in the halls and knocked down a little girl but instead of helping her up he went right into his classroom. The girl was hurt and had to miss school. Who would punish Irving for being so rough?

NURSE PARENT TEACHER

5. Several boys were causing a disturbance in class and the teacher was out of the room. This kept the other children from doing their work. When the teacher got back she was very angry. Who would punish the children for not having their work done?

NURSE PARENT TEACHER

Here are some stories about kibbutz children and American children. In each story the child has done something wrong. How would you punish these children?

1. Mary's mother told her to pick up all her toys. Instead of doing this, she went out to play. What would you do to Mary to make her understand that she must do what her mother tells her to do?

2. Susan never finished her papers in school. How can she be made to see how important her school work is?

3. Max's job on the kibbutz was to take care of the sheep. One day he decided to play instead of work. What punishment should be given to show him how important it is that everyone does his job?

4. John was always bothering his little sister. Instead of being nice to her, he was always teasing her and taking her toys. What would you do to John to help him understand that he should be nice to his sister?

5. One day Alvin noticed that his favorite book had been taken. It was found in Joel's bed. Joel admitted taking the book. What punishment would you give to Joel for taking something that did not belong to him?

This activity can either be done on a mimeo sheet and distributed to the class or put the terms on the board and have them do it on 9 x 12 manila drawing paper.

MATERIALS:

Chart: Hebrew and English terms

9 x 12 manila drawing paper or mimeo sheets

Directions:

1. Write translation of Hebrew phrase
2. Illustrate meaning (either by drawing or with pictures from magazines)

Teachers Note:

Terms are to be found in Glossary of "Let's Color in Hebrew"

HA - SAH - VAH	HA - YEH - LED
HA - TEE - NAWK	HA - MEESH - PA - HAH

HA - YAL - BAH

HA - SAHV

HA - AHV

HA - EHM

ACTIVITY

1. Identify each animal from chart and illustrate either with a drawing or a picture from magazine.

2. Identify color from chart and color the strip correct color.

ANIMALS

HA - KEH - LEV	HEH - HA - TOOL
HA - GAH - MAHL	HA - TAH - VEESH

COLORS

HA - GAH - MAHL	HA - TAH - VEESH

COLORS

AH - DAWM	TSA - HAWV
KAH - HAWL	LAH - VAHN
VAH - RAWK	HOOM